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AND

HIS COTEMPORARIES;

OR,

THE CANADIAN ITINERANTS' MEMORIAL:

CONSTITUTING A

BIOGRAPHICAL HISTORY OF METHODISM IN CANADA

FROM ITS

INTRODUCTION INTO THE PROVINCE TILL THE DEATH OF THE
REV. WILLIAM CASE, IN 1855.

BY

JOHN CARROLL.

"Tell ye your children of it, and let your children tell their children, and their children another generation."—PROPHET JOEL.

VOLUME III.

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PREFATORY NOTE TO VOL. III.

THESE volumes are the largest books,—the most thoroughly filled up with important matter condensed to the utmost, all secondary matter being put in small type,—sold anywhere for the same price ; and yet we have not been able to bring the history so low down in this volume as we desired and expected, simply because the stream has widened so much more as it flowed on than we anticipated. Nevertheless, we have extended it so far as to cover the two greatest crises of Canadian Methodist history—the passing out from under the jurisdiction of the General Conference of the M. E. Church of the United States, and after an independence of five years, the Union with the Parent Conference in Great Britain.

The author does not expect that his treatment of the latter event—the Union—will please extreme persons on either side of the question to which it has given rise ; but he has treated it with the calmness with which he thinks an historian ought to write, and that he has told the honest truth.

He also anticipates as an objection, that he has divided the history of the Union measure,—that is to say, its *inception* at the Conference of 1832, and its *consummation* at the Conference of 1833,—by recording the usual current Connexional events of the Conference year 1832–33, before treating of the reception of the overtures for Union by the British Conference, and the final ratification of the Articles by the Canadian Conference, in October, 1833 ; but he could not change the original cast and character of his work (the biographical and detailed being the principal features originally intended) to meet the fancies of those who have not taken time to examine the structure of the book; yet if any one wishes to read the whole question uninterruptedly, let him begin the perusal at page 355, paragraph 323, and read on to page 363, to the close of paragraph 343; and then let him turn over to page 404, paragraph 1, and read on to the close of paragraph 5, on page 411, and he will have gone over the whole subject consecutively, and will be able to determine for himself its legal aspects. If we are not greatly mistaken, the candid reader will rise up from the perusal with the conviction that the Canada Conference acted from the purest of motives and in the *strictest constitutional manner.*

The only part of this volume which the author fears will be regarded as prolix, is that part in which full details of labors and revivals during the Conference year 1834–35 are given. But his reason for these has been the published statement of opponents, that the Union measure induced habits of neglect and indolence.

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REV. WILLIAM CASE,

AND

HIS COTEMPORARIES.

BOOK EIGHTH.

THE SECOND STAGE OF CASE'S LAST SOJOURN IN CANADA, COMPRISING THE INTERVAL BETWEEN THE ORGANIZATION OF THE CANADA ANNUAL CONFERENCE, AND THE FORMATION OF THE METHODIST EPISCOPAL CHURCH IN CANADA.

1824-25.

1. The close of the Seventh Book left the Upper Canada Methodist Preachers assembled in the village of Hallowell. They had composed matters with the delegates from the Local Preachers' Convention: they had quieted Mr. Ryan for the time being; and they had organized a Provincial Missionary Society. All that remain for us to notice are, those parts of their routine business which affect our history, and the appointments there made for the coming year.

2. At this Conference, Rowley Heyland, Joseph Messmore, Edmund Stoney, George Sovereign, David Breakenridge, jun., and George Bissel, were received formally on trail

The antecedents of all these have been touched upon, as they had been all employed in circuit work, under a Presiding Elder, the year before.

3. William Ryerson, Robert Corson, William Griffis, Jacob Poole, David Wright, Solomon Waldron, and Joseph Castle, were continued on trial. The last mentioned received no appointment in Canada, but was relegated to the Genesee Conference in the division of laborers which took place this year, and stationed on the classic Wyoming Circuit. His removal was supposed to be only a temporary arrangement; and he promised his Canadian friends, his patron, Rev. William Brown in particular, that he would soon return to them. But matrimonial ties, assumed soon after, bound him permanently to the United States. He took a good position immediately on going, and has held it to the present time, being still in the work, and looking, when I saw him in 1864, really quite youthful. His early and long continued appointment to Stations, rather than Circuits, gave him leisure for pursuing a regular course of classical study, by which he won in a few years the degree of M.A., and in the course of time a D.D. besides. At the time I saw him he was a Presiding Elder in the city of Philadelphia, in 1864. I regret having failed to draw from himself fuller details of his life since he left this country.

4. Mr. Castle was surrendered to the States with a view to procure the continuance of Mr. Case in Canada. The Bishops had designed him for the Susquehanna District, but the feverish state of the Methodist mind in this country, joined to the defection of Mr. Ryan, rendered it necessary that a person of Mr. Case's gravity and discretion, and one who enjoyed so largely the confidence of the Canadian people, should be at the head of affairs; besides, there was no other who so fully understood, and so deeply sym-

pathized with the newly-inaugurated work among the Indians. His interest in this enterprise was one reason why he so cheerfully concurred in an arrangement which gave him to Canada for life. This was the turning point in his history, and the formal commencement of his great life-work. The noticeable George Peck, afterwards so celebrated as a Presiding Elder, besides being otherwise distinguished, received his first appointment to that office as Mr. Case's substitute on the Susquehanna District, a region of country which his own pen has rendered classic in the pages of EARLY METHODISM.

5. William Slater, Joseph Atwood, and John Parker were received into full connexion and ordained deacons. The last of the three, John Parker, was transferred along with Mr. Castle as one of those who were to compose the Genesee Conference, and was stationed at Herkimer. But as we have already, on a foregoing page, communicated what little could be gathered of his after career, we dismiss this brother now without further reference. Joseph Atwood also went away to the States, and continued many years in connection with the Genesee Conference. But from some cause or other, he was induced to become a Baptist minister, a position he still occupies.

6. Thomas Demorest, Philander Smith, William H. Williams, Keneth McK. Smith, and James Jackson (the last after a probation for it of *seven* years from the time of his being received on trial) were elected to elder's orders and ordained.

7. Good Ezra Adams, worn down by disease incurred in the swamps of the western country, asked and obtained a location. He retired to the wilds of Esquesing, where Acton now smiles, and commenced the laborious operation of clearing him up a farm, laboring most assiduously in a

local capacity the while, and opening his new log-house to the weary itinerants who threaded the bush-roads of those new settlements. Here, just four years after his location, the writer shared his hospitality and made Mr. Adams' acquaintance. Manual labor renovated his physique, so that not a year after the date we are anticipating (1828) he returned to the itinerant ranks.

8. Although receiving elder's orders at this Conference, the sickness incurred by Keneth McK. Smith the previous year in the Ottawa country, induced him to ask and receive a superannuated relation at the same time.

9. Seeing that a new era opens at this Conference, we present all the appointments for the year in one draft, that the reader may have an ocular exhibit at a glance of the whole effective ministerial staff with which the young Conference started in its evangelical career.

10. NIAGARA DISTRICT.

THOMAS MADDEN, Presiding Elder.

Niagara—Thos. Demorest, W. Ryerson, E. Ryerson.
Lyon's Creek—Isaac B. Smith.
Ancaster—David Culp.
Long Point—D. Shepherdson, George Sovereign.*
Westminster—George Ferguson.
Thames—Jas. Jackson, Jos. Mesmore.
St. Clair—Wm. Griffis.
London—Edmund Stoney.
Dumfries—Robert Corson.
Yonge Street and York—Wm. H. Williams, Joseph Atwood.
New Settlements—Rowley Heyland, D. McMullen,* J. Husten.*

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* Called out during the year.

Grand River Mission—Alvin Torry, Henry Ryan, Missionary to Chippeway and Grand River Falls, and the new and destitute settlements in those parts.

11. BAY OF QUINTE DISTRICT.

WM. CASE, Presiding Elder.

Smith's Creek—David Breakenridge, A Green.
Belleville—Samuel Belton.
Hallowell—Franklin Metcalf, Jacob Poole,
Bay of Quinte—John Ryerson, Wm. Slater.
Augusta—Wyatt Chamberlayn, P. Smith.
Perth—Ezra Healey.*
Rideau—David Wright, John Black.†
Cornwall—Solomon Waldron.*
Ottawa—George Bissel.

12. The *Niagara District,* an old district under a new name, this year has a new presiding officer, not only new to the district, but new to the office in any district. For though he had been in the ministry since 1802, a period of twenty-two years, he had never risen so high before: whether we are to ascribe it to the will of others, or his own preference, we know not. He entered on the office now under circumstances of peculiar delicacy. He succeeded Mr. Case, but he really superseded Mr. Ryan, who had been either sole Presiding Elder, or one of the two for the Province, without intermission since 1810, in so much that he came to view the position almost as a matter of prescriptive right. But he is now a subordinate under one who had long travelled under him. True, they are re-

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* It will be seen these exchanged places.

† Presiding Elder's supply.

ported to have been very strong friends, with a great mutual respect for each other's talents; and Mr. Ryan might have now shown the same cheerful submission to the authority of Mr. Madden, that M. had always evinced towards his. I fear, however, that it cannot be maintained that he did. It would have been no degradation to any man to do it; for Madden was a man at once urbane and dignified, a preacher of unusual clearness and power, and a strict and accurate administrator of the discipline of the church. The writer can speak from personal knowledge, having been a member on a charge within the Niagara District, and having had the singular felicity of sitting under his ministrations at Quarterly and Camp-Meetings for the space of two years.

13. It was a chilly day in the autumn of 1824, that I first saw him in the pulpit of the old meeting-house in the town of York, on the Saturday afternoon of a Quarterly Meeting. I had left my work promptly at the hour of meeting, and repaired to the house of God. None of the congregation had yet arrived; but on turning my eyes to the pulpit, I saw it occupied by a portly stranger, somewhat elderly, whom I rightly judged to be the newly-appointed Presiding Elder. He had crossed the lake in one of the sailing packets that then plied between Niagara and York, and finding the hour of meeting had arrived, he had, with the promptitude that always characterized him, gone directly to the chapel, without calling upon any of the friends, and placed himself at his post. The stern looking stranger said to me in a firm, decided voice, "Boy, make a fire in the stove." This done, the people began to drop in, and as soon as there were enough to start the singing, the minister began the service. The prayer was earnest, confident, and short. The sermon was in correspondence for brevity, not

occupying, perhaps, thirty minutes in delivery. It was methodical, clear, and truly profitable. We all felt quickened and blessed. The text was, "Grow in grace:" just three words. But we had no occasion to say, "What are these among so many?" In the prayer-meeting at night—the good old Saturday night Quarterly Meeting of other days—he was with us in life and power; but both in that and the love-feast of the following morning, in his attempt to innovate on some of our desultory habits, we had an inkling of the love of order, and rigid notions of discipline, which we afterwards found distinguished the man.

14. The *Niagara* Circuit began the year with two very good preachers, both of whom have been introduced to the reader. Mr. Demorest is in some measure indemnified for his two years' hardship in the New Settlements, by being placed in charge of this old circuit, in a well-cultivated part of the country. William Ryerson, its last year's junior preacher, was re-appointed to the Circuit the present year. But going on in his usual vehement way at that period, his labors brought on an attack of hemorrhage of the lungs, and he was totally laid aside for a time.

15. In this emergency, the Head of the Church provided a substitute for his disabled servant, out of the family of which he was a member. His brother Egerton, who has been already introduced to the reader, was pursuing a classical course in Hamilton, under the scholarly Mr. Law,—rather, it is believed, with an eye to the legal profession, a profession for which, it will be granted by all who know him, no man was ever better adapted. But he was a zealous exhorter, and the Presiding Elder, the Rev. Thomas Madden, laid hold of him and thrust him out to fill the vacancy mentioned. He says, in answer to the author's nquiry:—"I commenced my labors on Easter Sunday, the

20th of April, 1825." The writer chanced to spend a night not long before the present writing, at the house of Levi Wilson, Esquire, near Milton, son of the late venerable Hugh Wilson, of Saltfleet, who said that Mr. Ryerson came with his books and luggage to his father's house, which he made his special home, so far as an itinerant could be said to have a home in those days, while he remained in the Circuit, which was till the end of the Conference year. Young Mr. Wilson and his brother accompanied the stripling to his first appointment, which was at the Thirty Meeting House, where for the first time, he addressed a congregation from a *text* of Scripture. Though he spoke with great fear and trembling, perhaps no passage could have been selected more strikingly relevant to the occasion. It was that notable promise, Ps. cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Thomas Vaux, Esq., speaks of hearing him that evening at the Fifty. He says, the young preacher did well.

16. Although the Circuit was one of the best for that time, it was very extensive, and comprehended some places not very inviting. A gloomy bed-room where he was to rest himself on one of the first nights of his itinerancy, as he confessed to a lady friend some years after,—precious Mrs. Lyons, of Presque Isle,—led him to "think of his mother and the comforts of the home he had left, and to weep." An intelligent and observant Christian woman,—good widow Jones, of St. Catharines, remembers hearing him preach during that year in an out-of-the-way neighborhood, on the Mountain, in the township of Louth, near the Twenty Mile Creek, in a little dirty school-house, illuminated by one single tallow candle, near the preacher's person, upheld by being pinned to the wall with a pen-

knife. Such were the circumstances under which first-class minds evangelized Canada when there were no others found to do it.

17. The Local Preachers' Conference for the Niagara District, where our young supply was recommended to the Annual Conference, sat at the Fifty Mile Creek, at the close of that year. Egerton's father was opposed to his entering the Methodist Ministry, but the Methodist Church was extremely anxious to secure him. When it was objected among the Local Preachers that he had no horse, the large-souled Smith Griffin said, "I have a horse for him." And a similar objection being made in reference to a saddle, Mr. G. obviated that difficuly likewise. This incident we give on the authority of Mr. Vaux, who was a member of the meeting, and the grateful admission of the Doctor (Ryerson) himself, a confession at once honorable to his head and heart.

18. During the summer of 1825, I myself first heard him at a camp-meeting held about ten miles from York, near Mr. Cummer's Mills, about two miles east of Yonge Street. I cannot do better than reproduce part of a sketch of that scene written twelve years ago. "We remember his text. 'O Israel, thou hast destroyed thyself, but in me is thy help.' He was then perhaps twenty years of age, fat and boyish-looking, like Spurgeon, when he began; only with a far more intellectual face. The physique and physiognomy of our hero, whether in youth or riper years, has been such as became our notions of a great man. Rather over than under the medium size—well proportioned—fair complexioned—with large, speaking, blue eyes—large nose, more Jewish than either Grecian or Roman—and then such a head! large, full, well-balanced, without any noticeable prominences; but moderately embossed all over like a

shield. The mass of brain before the ears is greater than that of any other man we wot of. The height, breadth, and fullness of that forehead is remarked by all observers." At that time he spoke very rapidly and very impassioned. His sermon was impressive.

19. For a time, Mr. Wm. Ryerson was wholly laid up, but when he was partially restored, his family residing at Stamford, that end of the Circuit was assigned to him exclusively, or, as his brother says, " He supplied the town of Niagara, and the following year was stationed at Niagara and Queenston." The Cross-roads was also included. But we must not anticipate. William was so far recovered as to attend the camp-meeting already mentioned. He was pale and much wasted from what he had been when he first appeared in York; but, if possible, his preaching was with more pathos than ever. He was then much devoted to God, and evidently felt himself on the confines of eternity. His voice, which was always soft and plaintive, was then more touchingly so than ever. He would speak till he was ready to drop down with exhaustion; and, the weaker he was, the more completely the people were melted. No preacher ever appeared in Canada who drew so many tears. His valedictory at the close of that camp-meeting, delivered to the 140 converts and others, at the request of the Presiding Elder, was enough to melt the heart of a stone. The increase on the Niagara Circuit that year, was from 462 to 492—an augmentation of *thirty* souls—and there is reason to believe that it was a good and reliable advance.

26. *Lyon's Creek*, this year, rejoiced in the able ministry of the Rev. Isaac B. Smith. We have learned no particulars of his labors for that year. The Minutes show a decrease of eighteen members during the year. The Circuit has been tending downwards in point of numbers for the

previous year, as well as this. Mr. Smith, so far as we have observed, did not usually report an increase. This would probably arise from the unsensational character of his logical preaching, his indisposition to make much of doubtful materials in augmenting the Church, and his strictness in discipline.

21. *Ancaster* has but one name attached to it in the Minutes, although it was a Circuit for two preachers. Who the Presiding Elder designed to fill the second preacher's place, if he had had one in view at all, we know not, but the writer knows personally that the Rev. Joseph Atwood who was appointed by the Conference to the York and Yonge Street Circuit as second preacher, and who was exceedingly well received in town and country, after passing around the Circuit a time or two, was transferred to the Ancaster Circuit, whose preachers, if I remember correctly, in the early part of the year, each took a Sunday once a month in the town of York. But this arrangement terminated early in the year, and with its termination the town congregation lost the ministrations of Mr. Atwood altogether, very much to their regret. His texts are nearly all remembered by the author, all of which, excepting the first, which did not give a just augury of what he could do, were treated with great clearness and unction. Here they are:—"I am determined not to know anything among you save Jesus Christ and him crucified;" "Ye know the grace of our Lord Jesus Christ," &c.; "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" "Search the Scriptures;" and "Let others do as they will, as for me and my house we will serve the Lord." These citations will show that his preaching was evangelical, practical, and varied. His manner of treating those texts, his illustrations, and the anecdotes he told, are remembered to this day,

a proof of the orderliness and perspicuity of his expositions. The causes for his transfer were three-fold—his delicate health, which rendered him unequal to the long rides and much preaching of the Yonge Street Circuit; his reluctance to appear so often in the town pulpit; and the wish of the Presiding Elder to make room for a gentleman, who would reside in the town itself, and whom in due course will be introduced to the reader. Mr. Culp, whom we sometimes heard that year, went on about as usual. Their numbers in the Ancaster Circuit rose very slightly above those of the previous year. We turn from this field of labor westward to the

22. *Long Point* Circuit, whose preachers were the Revs. Daniel Shepherdson and Geo. Sovereign. The last, this year, was received on trial, but who was introduced to the reader under the date of the previous year, as the Presiding Elder's supply on the Westminster Circuit. No particulars of their labors have come down to us. The members remained stationary. Travelling further westward to the

23. *Westminster* Circuit, we still find the devoted Ferguson in charge. He had no colleague assigned him by the Conference, but we surmise his assistant was the lovely Timothy Martin, who was received on trial at the next Conference, and whose many amiable and attractive qualities render him worthy of fuller notice than we can at present give, in the absence of Mr. Ferguson's journal, in which, if we remember correctly, he makes particular and favorable mention of his colleague. Martin was then about 30, married. No wonder that a Circuit with two such men should report an increase of *forty-one* by the end of the year.

24. The *Thames* Circuit has its full compliment of preachers connected with the Conference. James Jackson, now in full ministerial orders, was re-appointed; and he

exchanged Wm. Griffis of the last year for Joseph Messmore as his colleague for the present one. This young Canadian Dutchman goes back among his Menonist friends and relatives in his native place to preach the unsearchable riches of Christ. His unusual gravity and earnestness are likely to give him "honor" even "in his own country." They increase from 321 to 336, although we surmise that they lost some members by what we would now call "alteration of boundaries," for a new Circuit was created to the west of it, called

25. *St. Clair*—This was a new name, and, probably, extended around the St. Clair Lake, and across Bear Creek up the St. Clair River. The appointee to this new field of labor was the Rev. Wm. Griffis, who ultimately found a "local habitation" in this part of the country. He must have met with success, for he returned at the end of the year 50 members. Thus we see the triumphs of the cause were tending westward. And so they were to the north of the Westminster and Thames Circuits.

26. The *London* Circuit has exchanged its last year's indefatigable incumbent, Robert Corson, for the Rev. Edmund Stoney, who was, the previous year, employed in organizing the Dumfries Circuit. Indeed, these two brethren simply exchanged Circuits. Brother Stoney did not quite keep the numbers up to what his predecessor returned. There was twenty decrease, to what cause soever it might be ascribed.

27. We must drop down from the London to the *Dumfries* Circuit, still keeping within what were then the back townships, where the reader has been prepared to find his old friend Corson. Mr. C. was present at the Cummer's Mills camp-meeting, already mentioned, in the summer of 1825. It was there the writer first saw him. His raw ap-

pearance at first damped all expectation, but he had no sooner come forward to the front of the stand, at the close of a sermon by another, to deliver an exhortation, than all began to feel the infection of his loving, ardent spirit: his word was the means of scattering a holy flame in the congregation. The same effects followed the preaching of a sermon at a subsequent stage of the meeting. No better back-woods preacher could be possibly conceived of than was that simple-looking, tawny man, whose hair in neglected masses covered his forehead. He literally carried the unsophisticated people by storm. Uncouth, you might have called him; but he was shrewd, and knew the power of religion, and taught it with power, for all that.

28. I have great pleasure in laying before the reader a letter, just received from the now aged incumbent of the Dumfries Circuit for that year, relative to his situation thereon: "I was pleased with my appointment, although my Circuit was only one year old. The members were poor, but pious. There were about *eighteen* appointments, which I attended once in two weeks. One of these appointments was among the Indians on the Grand River, though I received nothing from the Missionary fund.

29. "The first year, I received in all, $120; the next year, $160. Only a part of this was money. We had four children. We were somewhat troubled to get a house, and lived in four different ones while on the Circuit. The last house we lived in was pretty good, but the other three were log-houses, consisting of one room.

30. "Brantford was then embraced in that Circuit. It was a small village at that time. We had a small class of eight members, and preached in a small private house. The man who owned it was a good-natured Quaker: his

wife a great Methodist in sentiment. They made an agreement that he was to take care of her preachers' horses; and she was to take good care of his Quaker preachers, and give them their dinner. He intimated to me that his wife suspected him of giving his preachers' horses better pasture than hers. However, we soon removed into a new school-house. There were two chapels built during the two years I labored on the Circuit.

31. "There are now (1869) only ten of the old members living on the Circuit. The net increase of members during the two years I labored on the Circuit." (The Minutes show that this increase was the first year—the year 1824–25, of which we are writing—and a slight decrease the next year, owing, I think, to the transfer of the Indian members of the Grand River Mission.) "There were *four* exhorters; and we succeeded in getting one into the itinerant work. I allude to the late Matthew Whiting, who proved a blessing to the church."

32. One of the "two chapels" referred to, and the first erected in that part of the country, was Cornell's Chapel, in Waterloo, about a mile and a half north-west of where Preston now flourishes. It is still standing, though now unused; and the adjoining grave-yard contains, "in many a mouldering heap," the remains of some of the first members. Their names and ages may yet be decyphered on the old decaying head-boards. The author spent an impressive hour one early morning in that dew-clad, lonely spot, tracing out all he could learn of their history. Several miles from there lived two brothers of the name of Ellis, William and David, natives of Ireland, who were earnest promoters of the erection of that chapel. William was a magistrate, and David afterwards a local preacher, and, we opine, then one of Mr. Corson's "four exhorters." Mrs.

Wm. Ellis was converted under Ouseley, in Ireland; her husband, who fired the first shot in the war of 1812, not till some years afterwards. His was a most extraordinary conversion, alone on the road one dark night, on his return home from Hamilton. His wife was a person of eminent piety, and lived to the advanced age of 96, dying so lately as 1864. In an early day she used to walk six miles to meeting, carrying her child in her arms. The two Ellises entertained all the early itinerants who came into their part of the country; and their descendants remember the tales of the horrid roads by which the messengers of the Gospel of peace reached their dwellings.

33. As to *Yonge Street* and *York*, we have already intimated that Mr. Joseph Atwood was one of the two preachers appointed at the Conference, but that he was removed to Ancaster after a few weeks. The Rev. W. H. Williams, late of the great revival in Matilda, was the other, and "the preacher in charge," in which position he continued to the end of the year. Mr. W. was very popular in the country parts of the Circuit. Perhaps scarcely as much could be said of the esteem in which he was held by some of his own hearers. The objection with them was, that he was at times very boisterous, and not always very clear in his expositions. Still, the little chapel was crowded on Sunday nights to hear him.

34. The person brought on to supply the place of Mr. Atwood, was thought a prize sufficient to counterbalance the disadvantage of his being married and having a family of children. He was very respectably connected; he had been better educated than the most of that day; he had moved in good society, and was of genteel manners; he had borne a commission in the navy, and carried the mark of his loyalty and valor, in the absence of his left arm; he had

since been in his Majesty's commission of the peace; and though he had a family to support, he had private resources of his own, by which to supplement the lack of disciplinary allowances. Besides, his residence in the town gave the society a social status and an amount of pastoral attention which it had never possessed and enjoyed before. This gentleman has been already introduced to the reader: we refer to James Richardson, born and brought up in Kingston—wounded at the battle of Oswego—afterwards settled in business at Presque Isle, where he was awakened. He found the peace of God at a Sacramental service held in a barn in the township of Haldimand. His usefulness as a local preacher, and his great influence among all the Methodists who knew him, suggested the propriety of calling him into the active work. Besides, it was taking away a leader from the dissatisfied local preachers. I well remember his arrival in the town, the character of his preaching, and the very favorable opinions he very soon won. He was then, perhaps, thirty-four years of age; his manners were easy, and made him free of access; there was an air of the most unmistakable piety about him—not asceticism or grievance, but simple goodness. An upright man was he. His preaching was truly Wesleyan; sound, simple, clear, and unctious. It stood not in the wisdom, or device of men, but in the power of God. If it had not been for his unction, his preaching would have been sometimes dry, but as it was, full of vitality—adapted to bring souls to Christ and build them up in holiness.

35. The *New Settlements* have for their Superintendent preacher this year, their last year's junior preacher, the devoted Rowley Heyland. It was an auspicious appointment for the Circuit. His is the only name that stood connected with the Circuit, in the printed Minutes. He

was not, however, allowed to work a field so extensive alone, a field the two extreme corners of which were Mr. Thomas Coates', near where Milton now stands, to Mr. Andrew Cunningham's, in West Gwillimsbury. Mr. Heyland's assistant during the earlier and larger part of the year, was a young man born in Nova Scotia, who, early with his parents, emigrated to Canada ; and during the war of 1812 lived on the Niagara River, where he heard Thomas Harmon address the assembled soldiery on a certain important occasion referred to in this work. He was converted at Mount Pleasant, on the Long Point Circuit. Being a carpenter by trade, he had the honor of assisting to build the first chapel erected in the Jersey Settlement, west of Dundas. While there, he exercised his gifts as an exhorter, and was greatly esteemed for his piety. Thence, he was called out by the Presiding Elder to assist Mr. H. in the New Settlements. He was low-set, compact, and heavy; ruddy, and the very picture of health. His experience was small, and his talents undeveloped ; but keeping within his depth to the work of exhortation and prayer, he was made an uncommon blessing. This was Daniel McMullen.

36. That was a year of revival on the old Toronto Circuit. Prayer-meetings were the order of the day. Hickory bark torches were seen flaming in all directions through those new settlements, lighting the backwoods' men to and from the revival meetings. Every time the preachers delivered their message they expected souls, and followed up the sermon with a prayer-meeting, usually gloriously productive of results. Often were the two preachers to be seen at the place where their fortnightly rounds intersected, which was usually at Mr. John Beatty's, where Meadowvale now smiles on the passing traveller, locked in each

other's arms, giving glory to God for the display of His power and mercy in the salvation of recent converts, who were rejoicing among them.

37. We have before spoken of Mr. Beatty, afterwards a travelling preacher. His angelic wife would often go alone to the distant prayer-meetings, through the dense, dark forest, in the night season, kneeling down to implore the protection of the Almighty before she entered the woods, and kneeling again to return thanks, when she emerged from their gloomy recesses, that she had escaped from the wolves, or from being lost.

38. Mr. McMullen, partly from having overtaxed his health and strength in those revival efforts, and partly because he felt the want of better qualifications for his work, left the Circuit, perhaps about the beginning of the third quarter of the year, and applied himself to study under the tuition of Mr. Thomas Vaux, an educated young Englishman, who, after sundry wanderings from his mother's house, and from God, during which he tried to be an infidel, was brought to God a few years before this, and was now teaching a school at the Fifty, in Saltfleet. Mr. V. is still alive (1875) in the highly respectable position of principal Pay Clerk of the House of Commons, in the Dominion of Canada.

39. The place of Mr. McMullen was supplied the rest of the year, by a bachelor, much older than Mr. M., native of Ireland, who had followed the occupation of school-teaching in the Yonge Street Circuit, and once in a while held a service in the absence of the preachers, in the town of York itself. He was very grave, with much of the savor of piety in his manner. His labors, however, were not so satisfactory to the Quarterly Conference of this new Circuit, as to induce its members to recommend him at the end of the year. This was John Huston. The net in-

crease for this year was no less than 194 ; making a grand total of 356 members.

40. In considering the events of 1823–24, we noticed the state of the Indian Mission, first, in connection with the Niagara District ; in treating of this year (1824–25), for certain reasons, we have reserved it almost to the last. Alvin Torry was still the Missionary. About the close of this Conference year, the writer saw him in York, a few minutes, for the first and last time. A sizeable, dark-complexioned, grave, plainly dressed young man was he.

41. Mr. Torry's Autobiography does not afford us any thing very distinguishable relating to this particular Mission, the year of which we write, only we observed from the Minutes that it increased its membership from 30 to 104, a net gain of 74 on the year.

42. The promising young Indian exhorter, Peter Jones, already mentioned, gives the following, relative to his whereabouts and occupation during the time now under consideration. We quote from his Autobiography :—"In the winter of 1824, I kept a small day-school at my father's, and spent my leisure hours in reading the Bible and good books. On Sabbath I went to worship at Davisville, and assisted in the Sunday-school. During this winter I began, with much fear and trembling, to speak in public by way of exhortation, the good Spirit graciously owning the feeble efforts of his unworthy servant in the conversion of many of my brethren. Many of my own relations, who were wandering about the shores of Lake Ontario, hearing of my conversion, were induced to come up and see me. Very soon after they arrived the good Spirit laid hold of their hearts, and they were converted and made happy in the Lord. In the spring of this year, the first Indian Methodist Church

was erected at Davisville. Mr. S. Crawford and I superintended the building."

43. About the close of this Conference year, Mr. Jones finding "that the Lord had other work for him to do," gave up the business he had entered into near Brantford, made a present of his oxen to his "uncle, Chief Joseph Sawyer, who had lately embraced the Christian religion," and "cried mightly to God, feeling his insufficiency for the work." At the suggestion of Elder Case, he commenced, April, 1825, to keep a journal of his travels and labors. This journal will be very important as a guide in tracing out the subsequent progress of the work among the Indians, and it is otherwise one of the most valuable volumes ever published in Canada.

44. The journal under the date of Wednesday, the 6th of April, 1825, gives us one more glimpse of a good man to whom the Mission owed much, and of whose labors it was now about to suffer the loss. Mr. Jones writes as follows:—"Brother Crawford started this day to return to his native home; and had my own brother been going away, I could not have felt more in parting than I did on this occasion. Brother C. has been with us about two years, during which time he has suffered many inconveniences, and labored with great zeal to do us good. I loved him for his work's sake, and when we parted, I wept much." We, however, subsequently find him back at the Mission.

45. On Sabbath, May 22, 1825, Mr. Jones speaks of Mr. Torry's preaching. He says, "It was one of the greatest meetings we have witnessed, on account of the mighty display of the power of God. There was a general shout of glory and hallelujah throughout the whole assembly. My soul was lost in wonder and amazement. I felt the glory in my soul, and I praised the Lord."

46. After this pentecostal baptism, these two friends, Torry and Jones, with some Indian associates, started the following day on an evangelizing tour to the West, holding meetings in Dumfries, Oxford, and Westminster, then severally leading places, according to the custom of the times. On Friday, May 27th, they started after breakfast, from the last-named place, on foot, to visit Muncey, an Indian settlement on the River Thames, below the village of Deleware, accompanied by John Carey, a pious young man, who was willing to engage as school teacher among the Indians, with a brother by the name of Kilborn for their guide. They remained in the reservation till the following Tuesday, visiting from lodge to lodge, preaching (in which Jones, from his knowledge of the language was the most effective) and conferring with the chiefs in Council. The issue of this visit was, that a favorable impression was made on the minds of these poor pagans, and a small school was commenced under the tuition of Carey. Carey was a native of Scoharie, N. Y., of pious parentage.

47. These Evangelists returned by another route, namely, through the front of Westminster and Long Point Circuits, preaching and declaring the conversion of the Gentiles, and causing great joy unto the brethren. On Tuesday, the 6th of June, we find them at the house of the Rev. Daniel Freeman, at whom we hereby obtain another passing glance. The next day they returned by different routes to their several posts of duty.

48. Mr. Torry says: "I found on my return, that our Mission house was very much crowded with Christian Indians, for we had over one hundred and fifty"—the number then could not have been anything like so great—"converted Chippewas, and we began to talk of taking them

down to the Credit River, the place of their former residence. Their nation had a reservation of land at the mouth of this river, which was one of the best fisheries on Lake Ontario. Several of the chiefs had been converted, and Peter [Jones] was made chief. After consulting with those chiefs, it was thought proper to make application to the Government authorities, through their Agent, Col. Givins, to put them in possession of their lands, which had been secured to them by treaty."

49. According to Mr. Jones' journal, this visit comprised the period between the dates of the 8th and 17th of July, 1825, and including the receiving of their annuities,—interviews with Col. Givins and Rev. Dr. Strachan, relative to their settlement at the Credit,—and sundry profitable religious services. On the 9th, Mr. Jones was in York, attended the prayer-meeting in the evening, and prayed with great unction and power. This was the beginning of a lifelong acquaintance and friendship between the writer and this then most lovable young man. Till the houses should be built for them, the Chippewas returned to their temporary homes at Grand River. On his return, Mr. J. heard once more that sincere friend of his nation, Rev. A. Mathews, and had, he says, "a precious time, both at preaching and class." The fruits of Peter Jones' recent visit to the Credit now began to appear. He states that on Sunday, July 31st, "Rev. A. Torry commenced Divine worship at 10 a.m., I interpreted for him; the house was very crowded. At our class-meeting there was much joy, for many of our people (Mississaugas) who had come up from the Credit had this day determined to enlist on the Lord's side, and forty-five of them were publicly baptised. O, the wonderful goodness of God to these poor benighted people!" At the end of the year, the numbers stood as follows:—Mr.

Jones, August 1, 1825, made a return of the Church members: Mohawks, 27; Mississaugas, 68; Whites, 6. Total, 101.

50. At the previous Conference, a new sphere of labor was devised for the Rev. Henry Ryan, to relieve him from the Presiding Eldership, yet to give him occupation and support, and still allow him to make his family residence on his farm his head-quarters, while it gave scope for the profitable exercise of his peculiar talents for pioneering and awakening, had he been disposed so to employ them. He was appointed "Missionary to Chippeway and Grand River Falls, and the new and destitute settlements in those parts." There were, perhaps, some new settlements on the upper part of the Chippeway Creek, not comprehended in the Lyon's Creek Circuit. These were near his own residence. But as to the "Falls of the Grand River," we know of none short of where Elora now flourishes. And it is evident that the old gentleman was intended to explore the new settlements in the townships of Guelph, Pilkington, and Woolwich; for the Rev. Robert Corson, then on the Dumfries Circuit, says, in a letter to the author, "Ryan visited my Circuit on his way to the Grand River Falls." There was no return of members made by him at the next Conference, as the fruits of his year's labors. I heard, about this time, that the old gentleman thought his "roving commission" warranted him in holding revival meetings within the fields of labor assigned to other brethren, which visits, it was thought, were improved in creating sympathy in his own favor and prejudice against the Conference among the people. Some difficulty arose between Mr. Madden, erst his subordinate, but now his Presiding Elder, and Mr. R., which called forth the intervention of the ensuing Conference, and ended in an apparent settlement between them.

51. The *Bay of Quinte* District received from the Niagara District, the Rev. Wm. Case as its Presiding Elder, in the place of the Rev. Henry Ryan, superseded. Having given all the appointments together for this year (1824–25), we will not consume our space by reproducing them in this connection. Suffice it to say, that it comprised *nine* Circuits, with *twelve* preachers appointed by the Conference and named in the Minutes. Beside which, we are sure that two of the Circuits, Smith's Creek and Rideau, had each a Presiding Elder's supply in addition to the preacher mentioned in the Minutes; and we are not sure but this was the case with another Circuit.

52. The materials in our possession enable us to give several passing glimpses of our principal subject, Mr. Case, who was, as we have shown, in special charge of this District, while he ever kept a watchful eye to the work of evangelizing the Indians, on which his heart was so much set. The materials to which we allude are several letters addressed to the devoted Ezra Healey, and which were fondly preserved by that careful person.

53. The first was dated "Bastard, Dec. 11th, 1824," and reveals Mr. C.'s solicitude for and oversight of every part of the work. The Presiding Elder's office, with such an incumbent, was an incalculable blessing to the Church. He proceeds as follows:—"Dear Brother,—The remembrance of Matilda is frequently on my mind; the blessedness of our late Quarterly Meeting—the great and wonderful change from 1819—the present prospects, and the hope of seeing a large and convenient chapel erected for the devotions of the hundreds whose hearts and tongues are attuned for the praises of the Lord,—these are animating, and call for returns of gratitude to the Sovereign King in

Zion, as well as stimulate to renewed and persevering exertions in the blessed cause of the Redeemer.

54. "I wish it might be suggested to the Building Committee, that the plot, as laid out for the house, were better further from the road—that the walls should be better bound than the Presbyterian house—and that the carpenter should be an active, enterprising man, who well understands his business. Should Bro. Coons employ a man wanting in activity, his whole work will linger, and, consequently, enhance the expenses and delay. I understand the Methodist Chapel at Pottsdam is a good frame. Perhaps the brother who erected that could be obtained, at least, to lay out and erect the roof." [The walls of the church were stone.] "Please consult with the brethren on the subject.

55. "The subscription too should be pushed at this time; and if you could step round with Bro. G. Browse, it might be well. By all means move the subscription now—now—now! Something might damp the ardor of the people, and you will not obtain too much for that large building; and if less should be wanted than is obtained, sheds will be convenient. But you *will want all you can obtain for the building.* Let all be done in the name of the Lord Jesus. May his blessing attend you. Farewell! Yours, in love, WM. CASE."

56. "I wish you would pay a little attention to Bro. B.'s economy, as far as relates to him as a travelling preacher, and give advice accordingly. He should not think of purchasing a horse. Friends will be ready to accommodate him with one, for the keeping through the winter. W. C."

57. "P.S.—Say to Bro. Browse, that I will endeavor to bring down some of the printed deeds and memorials when I come. Oh, can you bring up in your sleigh a dozen or twenty of the Bibles at Bro. Vancamp's? Leave them at Bro. Bass's, W. C."

58. ☞ "Fine times on Perth—and good on Rideau. At present, Bro. Black takes the new part. Johnny thinks he ought to have a little assistance from Cornwall. He says he travelled six months here, and there was money in the hands of the stewards. We'll talk of this next quarter. Should any thing occur necessary to be communicated, write me by mail—to Belleville, (if) by 1st January; Cramahe, 8th January; York, 15th; Hallowell, 29th; Kingston, February 1st.

59. "Quarterly Meetings stand thus:—Augusta, Feb. 5th; Cornwall, 12th; Ottawa, 19th; Rideau, 26th, &c., &c. Farewell! farewell! W. C."

60. The importance of the above letter will justify our having inserted it in the text *in extenso*. From it we learn that at the date of Dec. 11th, 1824, he was in Bastard, probably at the house of Elijah Chamberlain, of whom he was very fond. Before that time of year, he had been at Matilda, Perth, and Rideau, in all three of which Circuits, he found the work in a lively state. His projected tour of Quarterly Meetings was—Belleville, January 1st; Cramahe, (Smith's Creek Circuit) 8th; Hallowell, 29th; Kingston, February 1st; Augusta, 5th; Cornwall, 12th; Ottawa, 19th; and around to the Rideau by the 26th of that month. Between the 8th and 29th of January he proposed to go westward off his District, doubtless to visit the Indian work, on which his heart was now so much set; and was to be reached by letter in York, which was not in his District, by the 15th of that month. During that visit,

the writer had the pleasure of seeing him for the first time, at a prayer meeting, and the honor, though only a boy, of being introduced to him. He smiled, and said to the leader, "I see you have some young members." Having heard me pray, as I aftewards learned, he gave my leader special charge to look after me and help me on to usefulness.

61. Furthermore, we learn from the above letter, that he sympathized with times of quickening—gave his advice in church-building matters—looked after the preachers' wants, and gave the young ones advice about economy—and circulated good books, especially Bibles, being in advance in that work of the organization of the Bible Society in the Province. Old Mr. John Vancamp's, in Matilda, seems to have been the depository where they were kept.

62. From the letter mentioned, we learn that he proposed to be in the Ottawa country on the 19th of February, 1825. At Longueil, in that country, we find him writing again to his friend Healey, in which he alludes to some matters inexplicable to us, but which allusion indicates his care of the churches, and his extreme prudence in dealing with offences, besides giving us a peep at the manner in which the work was prosecuted in those days. The letter is as follows:—

63. "Dear Brother,—I should be glad to know the result of your excursion, and how matters are shaping. I am under the impression that Bro. F. was not justified in circulating a report which he was not persuaded was correct. After the present excitement is a little over, I think there had best be an examination of the matter before some of our judicious friends. Perhaps you might select a few, such as Bro. Bass and others, who will hear, and make a statement of it in writing; and when we have consulted on the subject, and I have found where the blame rests,

then to make a decision of the matter. But I would not be too hasty. I suppose I shall see Bro. Bass at the Quarterly Meeting at the Rideau. By him I may again write you.

64. "My regular tour to the Ottawa would be in April, but it will be impracticable on account of the ice and state of the roads. So it must be deferred till May. Can you make your arrangements so as to attend a Quarterly Meeting at LaChute the 14th of May? This, I think, will be three months from your Cornwall appointment this day. After you receive my letter by Bro. Bass, please write to me at Kingston, and say whether you will endeavor to attend at the time mentioned, viz., the 14th of May; or whether the Sabbath after will be more convenient. At all events, write to Bro. George Bissel (the preacher on the Ottawa), by mail, at the post office in Hawksbury, and say when you can attend his Quarterly Meeting. You should go by the way of Coteau du Lac and Cedres, thence turn off back through the French country, the Soffreall [Voidreal] Road, to Wood Bay, about fourteen miles from Cedres. Call on Mr. James Cook, brother-in-law of Mrs. Tyson. Thence to St. Andrews, 15 miles. Thence to LaChute, 8 miles. Call on brethren Waldron and Hutchens. Yours, W. CASE."

65. About two weeks after the above date, namely, on March 7th, 1825, we find a letter of his to Mr. Healey, written at Kitly, on his way out to the "front" from Perth. He says, "The Quarterly Meetings at the Rideau and Perth were seasons of refreshing. Religion appears on the rise—prospects encouraging." He still wishes Mr. Healey to go to the Ottawa Quarterly Meeting in his place, and to write Mr. Bissel at Hawksbury. He also adds, "Please drop me a line at Kingston on the state of things. How is

Bro. Bamford's health? What is the result of your visit to Brockville? I have not heard from you since." From these two questions we learn that Mr. Bamford was the "Bro. B.," Mr. Healey's colleague, whom he would have counselled "not to buy a horse;" and his "health," about which he now inquires, was probably the reason why he would not have him too sure of entering the regular ministry. Also we learn that Brockville was Mr. H.'s destination in the "excursion," where he was to make some inquiry affecting the purity and credit of the Church.

66. The following plan of Quarterly Meetings, remitted to Mr. Healey in this letter, in the absence of a periodical organ, will show Mr. Case's plans of operation and his whereabouts for the next three months, with the exception of Ottawa, which Mr. H. was to supply for him:—"Augusta (Elizabethtown) April 30th; Cornwall Circuit, May 7th; Ottawa (LaChute) 14th; Rideau, 21st; Perth, 28th; Bay of Quinte, June 4th." His time between the 7th of March and the 30th of April, was, no doubt, to be spent in the Belleville, Smith's Creek, and Hallowell Circuits. Yet another note to Mr. Healey, containing a Constitution of a Branch Missionary Society, shows from its date that he was in Matilda so late in that Conference year as July 18th, 1825.

67. In this letter he takes pains to give advice about the order of the public meeting, and suggests the very names of the officers and managers. "I would suggest the propriety of—

1st. "Making a few remarks on the importance of Missionary labors generally, as that the heathen who know not God are in a miserable state in this life, and that the Scriptures speak of them as under the displeasure of Heaven.

2nd. "The importance of Missions to the poor and destitute of the New Settlements and to the Indian tribes. Then—

3rd. "Read extracts from the Reports and Bro. Torry's letter in the May or June number of the Magazines.

4th. "Read the Constitution, and have some one move its adoption.

5th. "Open a subscription, on which let the wealthy enter their names first.

6th. "Then choose your officers. I would further name some who may be suitable, Rev. Joseph Sawyer, George Brouse, Peter Shaver, James West, Michael Brouse, Henry Lewis, Nicholas Brouse, jun., &c.

"You will probably give notice soon, and fix on a week-day—say Saturday—so as to afford an opportunity to get as many together as possible. The Lord prosper you! Farewell! W. CASE."

68. We must turn from the Presiding Elder, leaving him with his heart full of Missionary solicitude, and direct attention to the preachers and Circuits in the Bay of Quinte District of which he had the oversight. The order of arrangement in the Minutes was pretty nearly the geographical order, from west to east. We begin at the former extremity.

69. The Rev. David Breakenridge was in charge of the Smith's Creek Circuit, and the only name which appears in connection with it in the Minutes. Five years after the date of his first appointment there, the writer was the junior preacher on that Circuit, and learned much about Mr. B. and his labors in that field of operation. He was regarded as shrewd and clever, but caustic. Arianism, then propagated by the so-called "Christians," Universalism, and even Calvinism, which, among the Baptists just there and then, was rather intrusive, all came under the

lash of his sarcasm, a mode of procedure not the very best adapted to subjugate an opponent. Our space hardly admits of telling some spicy anecdotes illustrative of these positions.

70. The Presiding Elder had furnished Mr. B. with a colleague very much after his own (Mr. Case's) heart, whose blandness and popularity among the people, went far to counterpoise his superintendent's asperity. This was no other than Anson Green, already introduced to the reader. He had gone accoutred for the work to the previous Conference, and as soon as it had risen he turned his horse's head towards the Carrying Place, where his Circuit began, which extended westward to Darlington, and northward to the Township of Smith, beyond where Peterboro' now stands. It embraced twelve townships, in which were thirty-three preaching places, to be supplied by each preacher once in four weeks, and required 400 miles travel to go around it. Besides these thirty-three sermons in the month, they were expected to meet the class in every place, to hold prayer-meetings as often as possible, and frequently to preach at funerals. Six months of this kind of labor began to tell visibly on the young man's health, which induced his considerate Presiding Elder to enjoin absolute rest for a couple of months, which had the effect of completely restoring him. We have reason to know that his declamatory, florid style of preaching, together with his venturing to expound some very unusual texts, made him unusually popular. He was very laborious, and useful as well. He took up new appointments wherever he found an open door. He preached the first Methodist sermon in the village of Port Hope, standing behind a shoemaker's bench, with only six of a congregation. He also preached the first sermon in the neighborhood where Newton now stands. His time of respite was employed in study.

71. The Rev. James Wilson, then in a superannuated relation to the Conference, resided within that Circuit, and his presence in the congregation at first greatly nonplused Mr. Green; but we have reason to know that his improvement was so great before leaving the Circuit that he won golden opinions as a preacher from that critical old gentleman, as well as from others. He cultivated his talent for off-hand declamation by literally obeying the ancient rule of discipline, "Let the younger preacher frequently exhort without taking a text." These extempore addresses were often found to be very powerful. The numbers in the Circuit went up from 425 to 472 during the year, making the large net increase of forty-seven.

72. *Belleville* was supplied this year by the Rev. Samuel Belton, who removed there from the Circuit which we have last considered. Nothing very remarkable occurred to him on that field of labor. His kindly disposition gained him many friends, but his constitutional timidity is said to have made him quail sometimes in going to face the large congregations which gathered to hear him in the village of Belleville. He took an extraordinary expedient to settle a difficulty in a class which had become hopelessly complicated. He totally disbanded it for a time, and then re-organized it, taking in only those who would agree to fellowship with each other and live in peace. The peaceable ones returned, and started anew; and after some time the others forgot their animosity and came back. When I labored on that Circuit just four years after, that—the Johnstown—class was the liveliest one on the Circuit. There was no increase under Mr. Belton.

73. Hallowell rejoiced in two able pulpit men, an American and an Irishman, the Revs. F. Metcalf and Jacob Poole. Mr. P. was remembered for his clerical attire and

attention to his person, especially in the matter of polished boots. Notwithstanding the ability of the preachers, there was a decrease in members from 519 to 495. It may have arisen from Mr. Metcalf's exactitude in discipline, who could never tolerate those who did not conform to rule. He executed discipline kindly, but he did it faithfully.

74. *Bay of Quinte*, including the town of Kingston, was favored with the two bachelor friends, who had labored together the previous year on the Yonge Street and York Circuit. We refer to the Revs. John Ryerson and William Slater. After the Ryan-Breakenridge and Chamberlayne embroglio of the previous year, they found the Circuit in a deplorable state. Mr. Ryerson informs the writer that there was not a single class-paper on the Circuit. Their first attempt was to restore order and discipline. They endeavored, by puctuality, to restore the confidence of the people. They labored hard, working that extensive Circuit faithfully. They were as noted for love to each other as the two preachers of the preceding year had been for dislike. They met in the centre of the Circuit once a fortnight; heard each other preach turn about, and then recited to each other all that had happened since their last interview. Of this the writer was informed by the person in whose house they spent the night; and he knows, from actual experience of similar doings, how delectable such an interview must have been to two brethren so disposed and so circumstanced. Before the year ended there were unmistakable signs of a great and glorious work of God, which more fully broke out the following year.

75. Rev. W. Chamberlayne had gone down from the Circuit last mentioned to Augusta, and had for his colleague the Rev. P. Smith, who was removed from Hallowell, where the reader found him the previous year. The only

record relating to this Circuit for that year, accessible to us, is found in the Minutes of the District Conference (Local Preachers), where we learn that the elder Breakenridge ceased to act as a local preacher in connection with the body about this time; and there was disciplinary action on a Mr. Bull, once useful, who afterwards joined a seceding body. Here, again, we get a glimpse of Mr. Case, who presided in that Conference, which was held in Adolphustown, June 16th, 1825. The year must have been measurably prosperous, as related to that Circuit, (the Augusta) the large membership of 567 was augmented to the larger figure of 590, an increase of 23.

76. With regard to Perth, the printed Minutes would lead us to wrong conclusions. Ezra Healey's name stands in connection with that Circuit. No doubt the people greatly desired him, but, on account of his large family, he did not go. The whole matter is explained, and the progress of the work described, in the following letter from the Rev. Solomon Waldron, who went there instead of to Cornwall, for which Circuit his name appears in the published Minutes.

77. We give the extract referred to:—"At the Conference of 1824," says Mr. W., "I was appointed to Matilda, and E. Healey to Perth; but as he demurred, Wm. Case sent him to Matilda" (another name for Cornwall) "and me to Perth, in charge of the Circuit. This change gave me much pain of mind. I had been requested at Matilda, but not at Perth; and how could I return as preacher in charge, and alone!"—where he had been Metcalf's assistant part of the previous year. "But on passing the Ferry" (across the Rideau Lake) "the cloud broke in blessings, and the promise, 'I will be with thee,' kept my head above the billows the whole year."

78. During that year Mr. Waldron was somewhat assisted by a tall Irish Brother, a local preacher, who will presently be mentioned. " One New Year's day I travelled on foot ten miles,—preaching in a smoky shanty,—turned sick, but, improving after a short time, left for my next appointment in company with Brother John Maitland. The snow was two feet deep—tracks ahead too far asunder for my short legs. After a weary trudge of about two miles, I turned faint and fell in the snow. John went on. Presently I heard his voice echoing through the woods; and in an instant or two more, I heard his footsteps rushing back. Finding me prostrate in the snow, he was quite alarmed,—laid hold of me and placed me on his shoulders, and staggered on till he set me down in a cow-path among the broad trees, nor left me till I was placed in the bed of a kind widow, who bathed my feet and nursed me till I fell asleep. Had I been alone that day, I must have slept the sleep of death. This brother was the son of a British officer, well educated, then warm in his first love, who accompanied me in visiting from house to house, while the Lord gave us souls for our hire."

79. Mr. Waldron gives another thrilling incident. "On a certain Sabbath, I left Lanark for Boulton's, on foot. The ice" (on the Mississippi River) "had set in on the night previous. The ferryman said, 'no crossing to-day.' I procured two poles from an Indian wigwam, placed them on the thin, clear ice, and pushed off, the ice bending and cracking under me, and presenting every object beneath, apparently in magnified dimensions. I could scarcely decide whether I was impelled by a good or bad influence—whether heroism or presumption inspired me. In this state of mind I progressed till I gained the marsh on the opposite shore Here I must change my mode of progress,

as the poles would not now operate as on the smooth ice, but must be propelled endwise through the long grass above the ice, which here was apparently not so good as the clear ice. Here I seemed suspended on two small poles between two worlds! But by divine aid, I escaped a watery grave."

80. At that day the road from the back settlements came down to the bank of the south branch of the Mississippi, at a wide, lake-like expanse of the river, known as LeGarie's Ferry. Here the preachers often caused their horses to swim across after a canoe. Four or five years afterwards, I found the difficulty obviated by a bridge at Boulton's Mills, and another further down, both of these places where the river was narrower.

81. Mr. W. resumes, "On gaining *terra firma*, I fell on my knees and gave glory to God, and took courage. I soon met some of the young converts coming to meet me. I reached my appointment in season, where God gave me two souls. One is now (1869) my neighbor, the other became a preacher." Those were adventurous but happy days; and years after, I heard the people speak of them with grateful emotion. Great as had been the progress the year before, it still continued. The numbers stood at 300 at the end of the year, an increase of 69.

82. The *Rideau* Circuit, to the east of the Perth Circuit, is the next in the order of the Minutes. In charge of this, the Rev. Ezra Healey, (removed to Matilda or Cornwall), has given place to the Rev. David Wright, brought down from Hallowell. He was then full of vivacity and energy, and must have enjoyed himself amazingly among the immigrant population; for at the close of that year, on the way to Conference, I heard him speak in glowing terms of the triumphs of grace in his Circuit, saying that God had given them "a hundred souls." I find by reference to the

Minutes that the net gain was 69, a very handsome one indeed. Mr. Wright at that time was as presentable and prepossessing a person as might be seen among a thousand.

83. Though his name stands alone in the Minutes, he had a colleague, and that colleague was our loveable, vivacious friend, John Black. It appears from the letter of his Presiding Elder, W. Case, already quoted, that during the bad roads in the fall, Mr. Black took "the new part," that is, the newly-surveyed townships of Goulburn, Huntley, North Gower, and Neapean, crossing occasionally into Hull, in all of which places we heard his name mentioned with warm affection. He must have had straits, for he was looking after some arrears of salary on the Cornwall Circuit, through his Presiding Elder, something which he would have been slow to do unless he had been in want.

84. Here is Mr. Black's own account of his appointment and labors: "The Annual Conference came on, Bro. Williams was appointed to Yonge Street Circuit, and I was sent to the Rideau to labor with Bro. David Wright. Bro. W. thought it prudent to divide the Rideau Circuit, at least for a season. So I took the back ground. Most of the inhabitants were immigrants from Ireland. In the fall of 1824, the roads being bad, I had to leave my mare at a friend's and walk from place to place—hard labor. I have heard that the love of Christ draws men through fire and water. I know that His love and the worth of souls drew me through swamps and settlements. I now travelled under the care of that eminent man of God, the Rev. Wm. Case."

85. *Cornwall*, or *Matilda*, for the latter was the real head of the Circuit, instead of the youthful Waldron, who was first intended for it, received Mr. Healey, a man in the meridian of his strength. Mr. Black's laconic observation

in his journal is, "That reformation preacher, the Rev. E. Healey, came on the Cornwall Circuit, and I was inclined to say, 'whatever is, is best.'"

86. Mr. Healey has left us such full details of his labors, that, keeping brevity in mind, it will be difficult to make a selection. He started for the Hallowell Conference the 18th of August, 1824, and went by the back road to Kingston, where he fell in with his friend Metcalf, in company with whom he travelled to Conference, each preaching by the way. After the Conference he rode back to the Rideau, and on Thursday, the 16th of September, he started for the Cornwall Circuit, "leaving his family in an afflicted state, one son having been confined for four weeks with a fever, doubting whether he would recover." He reached his Circuit, stopped and preached two Sabbaths; and, having procured some kind of a house for his family, he returned by the 28th, to remove them.

87. From this source of information we learn that his Circuit extended from Johnstown to Cornwall. The names of Bass, Lewis, Brouse, Rose, Bedsted, Crowder, Baily, and Bradshaw, occur often. He speaks of conversions, happy deaths, funeral sermons, visiting the sick, visiting from house to house, holding prayer-meetings, meeting classes, preaching almost daily, settling difficulties, and sometimes expelling the incorrigible. He was often cheered by the visits and company of his Presiding Elder. On Monday, the 9th of May, 1825, "the corner-stone of the new meeting house was laid by Bro. Case delivering a discourse on the corner-stone." He seems not to have gone to the Ottawa Quarterly Meeting, as he had been requested; but on the 18th and 19th, he "helped Bro. Case to count and put up his books, at Bro. Bass's."

88. From incidental intimations, we find that he had a colleague, part of the year at least. Sunday, Nov. 7th, 1824, we find the following entry: "Set out for my appointment, and went astray in a very bad way. When I arrived at my appointment, I met brethren Case and Bamford. Bro. C. preached a funeral sermon from Gen. xlv. 28; Bro. Bamford preached at Bro. Lewis's, from Col. i. 28," This person was a native of Ireland, of fine exterior, and excellent accent and elocution. At present we are not prepared to give his antecedents, but have an impression that he had travelled for a time with one of the Methodist bodies in his native country. Mr. Case treated him cautiously; and subsequent events demonstrated that all his caution was needed, and more.

89. July the 1st, they began a camp-meeting, which was characterized by "God's presence," "power and glory." The net gain this year was 23. Among Healey's converts was, as he used to term himself, "a drunken Irish tailor," known afterwards as "Praying Jimmy," who used his powerful voice, erst employed in singing Bacchanalian songs, in singing the songs of Zion. We speak of James McDonald, who became one of the most unique and powerful local preachers in the country.* On Saturday, the 30th of the same month, the Branch Missionary Society was formed in Matilda.

90. The last entry for the year is as follows: "Sunday, the 28th of August, preached at the meeting-house and at the school-house in the 2nd concession. Now prepared to go to the Conference to sit in Saltfleet. This has been a year of many mercies to my soul and the societies in this Circuit. O that I may ever be thankful to God for all His benefits!" Since setting out for the Conference the pre-

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* Since the above was written, we have learned that McDonald was converted, a little before, under Mr. Williams, in the house of Peter Brouse, Williamsburgh.

ceding year, Mr. Healey had travelled (almost wholly on horseback) the great distance of 2,744 miles.

91. We have only one more Circuit to dispose of, the Ottawa. Its youthful preacher, George Bissel, was very well received among the people, despite a certain amount of youthful buoyancy. There was a very slight decrease of members. Nothing of sufficient importance occurred there to detain the reader.

92. In closing the account of Mr. Case's district, we shall take the liberty of transcribing a paragraph of a letter of the Rev. Richard Jones to the author, he being then a young and observing man within the bounds of the district. Mr. J. holds the following language:—"Elder Case succeeded Mr. Ryan on the Eastern District in Upper Canada. The contrast between the two was great in every particular. In their personal appearance,—in their manner of address, both in public and private. Ryan was boisterous; Case was mild, calm, and winning, so that he soon became a general favorite, and succeeded admirably in putting down the excitement that Mr. Ryan's proceedings had produced. He did what Mr. Ryan, with all his apparent zeal, never attempted. He visited the principal places in the remotest circuits in his district; and these visits were made greatly to contribute to the prosperity of the work of God. I shall never forget a sermon, which I, with many others, went six miles on foot, in a cold winter's night, to hear him preach at Balderson's Corners, six miles from Perth. He was in good spirits, and preached with the Holy Ghost sent down from heaven. The people felt it good to be there, and were not ashamed to shout aloud for soul-stirring and soul-saving preaching." The net increase in the district over which Mr. Case had presided during the year 1824–25, was 204.

[Since writing the above, I have found, from original letters addressed by Mr. Case to the Rev. Zechariah Paddock (now D.D.) which have been kindly given over to me, that the former found time to go out to the Genesee Conference, which sat at Lansing, N.Y., on the 17th of August, 1825, and to assist them at their Conference Missionary Anniversary. The following is the substance of the speech delivered by him, which, while it gives an inkling of the man, furnishes a further insight into the then state of the great work in which his soul was profoundly interested:—

"Mr. President,—In rising to second the motion for printing the Report, I am happy in having it in my power to state a few interesting facts of the success of the Grand River Mission, to which the Report makes a reference, having been acquainted with the whole progress of the Mission from its commencement. The reformation among the Indians there is apparent to all, and the work among them powerful, changing the heart and producing this effect. And could our Missionary friends witness what I have seen, so far from regretting any offerings they have made, they would double their exertions in behalf of this interesting, but long-abused people. One fact, then, to which I would allude, is the manner in which this good work commenced—'Prayer moves the hand that moves the world.' An unusual fervor of supplication was among the pious people bordering on the Indian lands. This waked up an inquiry, 'Why have we no Missionary on the Grand River?' and one person said, 'I will give ten dollars, another said five, towards his support among these poor people.' The instruments were evidently of the Lord's choosing. They were men of labor and sacrifice, who sought not their own interest and ease, but they thirsted for the salvation of perishing sinners. These were selected for this great work.

Yes! He who calls his people from the east and the west, from the north and the south, to sit down together in his kingdom, called a Crawford from Saratoga, and a Torry from among you, to be instruments in His hands for the conversion of the Indians. The effects of the Gospel have been great and salutary; many converts might be named; I will mention a few. A principal chief in the Mohawk nation was a sedate and steady man before; but it was not till he heard the Gospel in its power, that he experienced a gracious change. This laid the foundation of that burning zeal for his people, that he exhorts them deeply; and to encourage a school for the youth and children, gave up his own house and retired for the winter to his cabin in the woods. Another had been a great prodigal, having expended in gambling and drunkenness a considerable estate left him by his father. But he had spent all, and was a poor, unhappy sinner, when he was brought to consider his condition and seek the Saviour. He is now a new man, and a happy Christian, and is employed in teaching a school of Indian children among his people. The last I shall mention is Peter Jones, of whom mention has been made in the Reports and Magazines, This youth is a Chippeway (Mississauga) of some education, and of hope and promise to his nation and the Church. Soon after his conversion, he commenced a school in his father's house, where he brought the orphans, whom he gathered up, and taught them to read, and learned them the way to heaven. He is now a good exhorter, and speaks his own language and the English fluently. Peter now traverses the forest in search of the wild men of his nation,—talks to them of Jesus and the great, good Spirit. By this means a number have been brought to God, among whom is a principal chief, who has pitched his tent at the Mission House, and who, with a number of his family, have become members of the Church. This work has now been going on for two years, and such has been the depth and stability of the work, that rarely an instance has occurred of intemperance. The Mississaugas, the most besotted for intoxication, have renounced strong drink altogether. They are now commencing improvements in civilized life, and are very desirous to have their children learn to read the good book. The translation of the Scriptures is going forward in the Mohawk, and the Gospel of St. Luke is now ready for the press. As a further evidence that this work is of God, the converts love one another; they love their enemies; they love their neighbor as themselves. Some centuries ago, the Mohawks, the Cayugas, and other Confederate nations, pitched their tents on the banks of these lakes, where you are now encamped. They made war on the great Chippeway Nation of the northern lakes. Thousands fell, whose tombs of hundreds are now to be seen at the head of Ontario. These wars had created a hatred which ages have not been able to wear away; till lately, the pious Mohawks, who inhabit the richest lands, have said to the Chippeways, 'Come and plant corn on our lands, and send your children to our schools.' And the converted Chippeways, forgetting their former animosity to the Mohawks, are now enjoying the fruits of their fields, and the benefit of the school. So said our Saviour, 'As I have loved you, so also shall ye love one another.'"]

93. The total increase in the two Districts which constituted the new Annual Conference, reported at the close of the first year of its existence, was, whites, 683; Indians, 48; making an augmentation of 731, among those two classes of the population, while there was a decrease of six

from among the colored members. The total membership under the pastoral care of the Conference was 6,192.

94. Released from the arduous toils of the past year, these pioneer itinerants slowly wended their way on horseback, in ones and twos, till meeting at the conjunction of roads, they rode forward in troops of five, and six, and eight, preaching wherever night or Sabbath overtook them. A troop of these arrived in York on the eve of our last Quarterly Meeting for the year, consisting of Wilson, Wright, Metcalf, Poole, Waldron, and Bissel. I can well remember what additional life they gave to our Saturday night Quarterly Meeting prayer-meeting. Waldron melted us with his experience in the love-feast, while the tears ran down his boyish-looking face. Wilson gave us his great sermon on reconciliation, Col. i. 21-23. He was followed by an exhortation from Wright, which took the people by storm. Metcalf came on in the evening, with the announcement, "The Lord God and His Spirit hath sent me." George Bissel, then young and ruddy, and beautiful to look upon, among others, lead in the prayer-meeting which followed. Oh, what a day was that! How justly did we all feel to say, "It is good for us to be here."

95. Case and some of his preachers had pushed on and were spending their Sabbath among the recently rescued red men of the forest. The visit is thus chronicled by Healey:—"Saturday, September 10th, in company with several of the preachers, I visited the Indian Mission on the Grand River. The whole was very interesting, seen for the first time. When we arrived in the Settlement, we called at Thomas Davis's, one of the Mohawk chiefs. We were received in a Christian manner, conversed with the family, and were greatly pleased with their answers. Then they sang a hymn in their own language. Next, brethren

Case and Smith prayed. The presence of the Lord was with us. We then went to Bro. Jones's," (he means the father of Peter); "the family is decent and well-behaved, although the mistress of the house was a native, a woman of the Mohawk tribe," (Mr. A. Jones's second wife) "everything in the house was clean and in good order. We went on Sunday to the school, and heard the children read in their Spelling-book and Testaments."

96. Having conducted the reader through the Upper Canada work for the Conference year 1824-25, we must turn back and see what report we can give of the Lower Canada brethren, who stood associated with the British Conference.

97. The time and place of the holding of their District Meeting, which constituted the true commencement of their colonial ecclesiastical year, we have not at present the means of determining. The Stations which were published after the British Conference for 1823, give the following appointments for the ensuing year, in this section of their work, are as follow, simply transposing them a little:—

Kingston—One wanted.
Montreal—Henry Pope.
Odelltown, Burttonville and Russeltown—James Booth.
Caldwell's Manor—One wanted.
St. Armand's—One wanted.
Shefford—Mathew Lang.
Stanstead—Richard Pope.
Barnston—One wanted.
Melbourne and Three Rivers—James Knowlan.
Quebec—Richard Williams.

98. *Ottawa*, in the list of Stations for the previous year, was dropped for the present, and we have reason to believe never taken up, although we shall have occasion to recur to

it once more. In this, we discover the absence of two names favorably known to the reader, namely, those of John Hick and John DePutron, designated to other parts of the work, but doubtless kept in the Province for a time, to supply two of the vacancies, in each of which "One was wanted," till, perchance, the arrival of their supplies. Mr. Hick returned to Europe for a few years, laboring in Scotland and Chester, to come back to Canada, where he died. Mr. DePutron never returned. He afterwards labored, with a good degree of success, in the French Circuits of the Channel Islands, until 1852. During the subsequent years, as far as his strength permitted, he was unceasingly useful, especially in visiting the poor and the afflicted. His last illness was protracted and severe; so that his sufferings, added to a constitutional depression of mind, contributed for a time to cast a gloom over his experience. But towards the end of his course, the clouds dispersed; and his confidence was, to the last, strong and uninterrupted. His dying testimony was to the following effect:—"All my hope is in Christ, and in Him alone. I have no doubt of my acceptance in my Redeemer; and although deprived of joy, I have strong confidence." "He departed this life in Guernsey, his native island, on the 21st of September, 1859, in the seventy-first year of his age, and the forty-fifth of his ministry." [*Official Obituary.*]

99. According to the list of appointments *Kingston* was without a supply; but we have learned from other sources that Mr. Stinson, instead of remaining at Melbourne, where he had labored since his coming from England, and in connection with which we see his name for this year, was brought up by colonial Wesleyan authority to this old town. His person, manners, youth, and eloquent preaching made him unboundedly popular there. While on that station he

formed the acquaintance of another young minister, a member of the Upper Canada Conference, which ripened into a life-long friendship. This was the Rev. John Ryerson, whose labors in those parts have been already considered. The number on Mr. Stinson's charge, from some cause not now to be explained, was largely reduced by the end of the year—from 103 to 66. The removal of military members was most likely the cause.

100. According to the Minutes, *Montreal* has exchanged Mr. Knowlan for Mr. Henry Pope. I can, however, discover nothing in MS. or print relative to this excellent man or his charge during this year. The Minutes show, as was usual with him, an increase of members, from 120 to 151, an encouraging augmentation of thirty-one.

101. Mr. Booth remained at *Odelltown*, &c., &c., and, there is good reason to believe, gave Caldwell's Manor all the attention it received, just as he had done the year before. There seems a diminution of members, but it may have admitted of a satisfactory explanation had we known the facts.

102. *St. Armand's* is apparently without a supply, but it is possible Mr. DePutron remained there until that supply arrived. There was no increase reported for that year.

103. The Rev. Mathew Lang remained at *Shefford*, where he had been the year before. He went on winning souls and golden opinions among his hearers.

104. *Stanstead* had the good fortune to retain its last year's incumbent, in the person of Richard Pope, who is also the only Lower Canada laborer from whom we have any published report. We seize on this the more readily because it may serve as a specimen of the manner in which he and his brethren were prosecuting their work. The following are Mr. P.'s details:—"In May, 1824, after being almost

discouraged with the apparent fruitlessness of my toil, and of the fervent prayers of the few pious in this place, our souls were cheered with the conversion of two persons, and the animating prospect of a glorious and extended revival of religion. In June following, four others, having experienced a change of heart, united with our Society, and the appearance of brighter days became more and more visible. By the September Quarterly Meeting, ten more were made the happy subjects of pardoning love, and were added to our number; while many appeared deeply awakened to the all-important concerns of their souls. This exhilarating display of divine mercy encouraged us to increase the number of our meetings for preaching and prayer; and for a long time we scarcely had a meeting but one or more persons were brought under good impressions. * * * *

105. "At the Quarterly Meeting in December, twenty-six came forward to relate their experience, and to join the Society. * * * It was not merely the number that came forward, but the manifestation of the divine presence, which was so generally felt, and the conviction we had, that we should see greater things than we now saw, which increased our joy in our Saviour.

106. "Our meetings through the winter became crowded to overflowing. We held our watch-night in the chapel for the first time; about 700 persons attended. It was a truly solemn and deeply interesting season, that will not be forgotten. I have heard of several who were awakened, and a few who found peace during the meeting.

107. "The March Quarterly Meeting was the largest and most useful of any we have experienced in this place. About 500 were admitted to the love-feast, which was a time of refreshing from above; and nearly 1,000 attended the public worship: a sight never before seen in the woods

of this new country. At the close of the meeting 200 received the Holy Sacrament of the Lord's Supper, in the presence of the whole congregation, who seemed affected with the sight. Three of the young people were baptized.

108. "The total number admitted into the Society since the revival in May, 1824, is *one hundred and forty-six*, all of whom I believe are truly decided. Some of the most opulent, and a few of the most abandoned in the town, have been the subjects of this gracious work. A few aged persons also have been enabled to enter into the vineyard at the eleventh hour, and about forty young persons have found the Saviour in early life. The work has, however, chiefly embraced the middle-aged; and full fifty heads of families have commenced the too much neglected duty of family prayer during the year. May all be found faithful in that day!" This carries down the account to June 20th, 1825.

109. *Barnston* was probably supplied from Stanstead, or even possibly from Melbourne, which, as we shall soon see, enjoyed the labors of two Missionaries.

110. Messrs. Knowlan and Stinson, we have seen, had their names set down for Melbourne and Three Rivers; but the reader has already been told that Mr. S. was sent to supply the vacancy in Kingston. In this emergency, God was about to supply his lack of service by one who was destined to be an incalculable blessing to Canada.

111. This was a yet single man, born in England, at Broughton, near Bath, in 1795, and who was, consequently, at the date of which we write, twenty-nine years of age. By the divine blessing on the teaching and example of pious parents, he had been brought fully to God at the early age of thirteen. After successfully filling some of the subordinate offices of the church, he, in 1821, entered the Missionary department of the work, and received an ap-

pointment to the West Indies. Three or four years' excessive labors in the exhausting climate of Grenada, St. Vincent, and St. Lucia, terminated in a fever, which, in one form or another, prostrated him for about eight months, when he was, by medical advice, removed from that trying field, to which the affections of his heart clung to the last, and to which he expected to return. He was carried from his sick room to a vessel sailing to Quebec.

112. "Late in the autumn of 1824, John Fisher, Esq., of Quebec, a merchant and a Methodist, heard of the arrival in that port of a ship from the West Indies having on board a 'Methodist preacher.' Mr. F.,—who, by-the-way, is a grandson of Philip Embury, celebrated because through his instrumentality the first strictly Methodist congregation assembled in the United States, and more, perhaps, because it was he who preached to them the first Methodist sermon —sent a note to the ship, begging that if there were really a Wesleyan Methodist minister on board he would accept a home under his roof. This note was shortly answered by the appearance at our friend's door of the thin, shattered, trembling frame of Mr. Squire, who often spoke in after years of the kind and hearty manner in which he was received into the abode of this Christian family."

113. Although the Rev. Wm. Squire, upon whom we have thus stumbled, held the West Indies to be his appointed sphere of labor, to which he must return so soon as his health was sufficiently restored, yet he consented to assist the Rev. James Knowlan, Chairman of the District, in the place of Mr. Stinson, removed. The northern climate soon renovated him, so that he frequently preached five times a week, besides discharging the other duties of a Missionary in a new country. We get a glimpse of him in connection with the last Quarterly Meeting on the Stanstead Circuit.

Mr. R. Pope says, "Bro. Squire kindly came to help us on the occasion, and I hope his labors will not be in vain. He is much engaged in his Master's cause."

114. The Rev. Richard Williams remains for the year, 1824--25, at Quebec, but further we do not know, only, that there was an encouraging increase of numbers in the church. The general footing-up of members for the Lower Province stood pretty much as it had done the year before. The total strength of Methodism in actual church membership at the end of this Conference year (1824--25), for the two Provinces, stood at 8,301.

1825-26.

115. The little troops of mounted evangelists whom we saw congregating at various places where roads united, and converging from different parts of the Province towards a common goal, at length met at the Fifty Mile Creek, the place of rendezvous, where the Conference was appointed to be held on the 14th of September, 1825. Bishop Hedding occupied the chair; and the Rev. Wm. Case, our principal subject, was again chosen Secretary, a proof of the esteem in which he was held.

116. The examination of characters at this Conference did not result in the exclusion of any member. David Culp, who had travelled ten or eleven years, asked and received a location. He settled upon his farm in the township of Trafalgar, and made himself very useful in that local sphere. He remained true to the Conference in the troubles which arose soon after through the discontent of Messrs. Ryan and Jackson; but his sympathy with the claims of the local preachers and his suspicion of Englishmen, caused him to go out from under its jurisdiction in

the Episcopal disruption, consequent upon the union with the British Conference, in 1833. He became one of their Presiding Elders upon their organizing a Conference in 1834, which office he continued to hold till 1842, when he became a superannuate, in which relation he still lives, an extremely aged man.* The writer of this work has received friendly communications and very valuable information from the old gentleman. The two Smiths, Isaac B. and Keneth McK., received this year a superannuated relation. I will defer any account of their subsequent history till a later period. None were removed by death during the year which had just closed.

117. While some were dropping out of the effective ranks, others were coming in. James Richardson, Timothy Martin, Egerton Ryerson, Daniel McMullen, John Black, and Anson Green were received on trial—six in all. And Wm. Ryerson, Robert Corson, Wm. Griffis, Jacob Poole, David Wright, and Solomon Waldron, having passed their probation, were received into full connexion.

118. This session of Conference was rendered memorable by the celebration of the first anniversary of the Canada Conference Missionary Society. The meeting. among others, was addressed by the converted Mohawk Chief, Thomas Davis. Of his oratory, the following memorial is preserved by Mr. Torry:—" As an orator, he would have graced any of our legislative halls ; and he far exceeded many who hold themselves up as patterns in that art. Bishop Hedding said of him, after listening to him as he gave his experience in his own tongue, and seeing the grace and artless simplicity of his gestures, ' I have seen many who professed to know the rules of elocution, and those who carried their principles out in practice, but never before did I see a perfect orator.' He was grave and dignified in his address, and

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* Mr. Culp is since dead (1872).

prided himself on historical indifference in all minor matters, which moved the mass around him."

119. Mr. Playter says that Peter Jones also addressed that meeting; if so, his modesty kept him from mentioning it in his Journal, in which he speaks of being at the Conference, and of Chief Davis's addressing the meeting.

120. From the report of the Society read at that anniversary and afterwards published, we learn that the Mohawk school at the Grand River consisted of 25 or 30 children—that good Seth Crawford had been succeeded as teacher by a Mr. Johnson, like him devoted to the work—that the Mississaugas, to the number of one hundred, yet pitched their tents by the side of their Mohawk brethren—that the work was progressing among the Muncey Indians, and that there was a school of fifteen scholars under John Carey—and that the number of pious Wyandotts at the Canard River, near Amherstburgh, was twenty.

121. Resolutions were passed at this Conference enjoining on the Presiding Elders to pay "special attention" to the improvement of the "young preachers" "in literary acquirements"—permitting superannuated preachers, in certain cases, to take up collections to supplement their very small retired allowances—and to direct in the administration of discipline relative to those persons who might be living with a second wife or husband, the first being alive, who were not to be retained in the church where they had not been separated, "either according to civil law or the Scriptures,"—a regulation much needed in a new country where the state of society, from various causes, partly inevitable, must have been very loose.

122. The Rev. Thomas Madden was continued in the Presiding Eldership of the Niagara District, and made the "Superintendent of Missions within the bounds of his

District." To the history of the laborers in his District, and their work, we must first address ourselves.

123. William Ryerson was continued at Fort George and Queenston, which included also the Cross Roads, now called Virgil, to which three places he had been restricted during the latter part of the previous year (1824-25), thus leaving him three years on the same ground, something which was then very unusual. We cannot state the number of members with which this new Circuit set up for itself, but the number returned by Mr. R. at the close of the year was only 36. Yet these few gave their Minister and his family all the support they received. Their preacher was exceedingly popular, and doubtless received a good deal of support from many who were not of the church.

124. This early occupancy of a Station had, no doubt, a very material influence on Mr. Ryerson's after-character and career. It forced him to study, and thus led to his laying up those stores of pulpit material, which prepared him for occupying still more important stations. He confessed to the author to having been laid under great obligations to an English gentleman of superior education and talents as a speaker and writer, who, although not then in the ministry, was well acquainted with every requisite to good and effective preaching. He attended the ministry of our present subject, and gave him suggestions, from time to time, adapted to improve both his matter and manner. This was a Mr. Ratcliffe, erst a popular Methodist minister in connection with the British Conference.

125. A young, enterprising man, from the United States, arrived in Niagara about this time (in 1825), and became very much attracted by the eloquent Canadian preacher; and through him became attached to Methodism. And, as

he was truly converted to God a few years afterwards in Hamilton, where he spent the most of his life, he became a prominent agent in all the activities of the church, and a liberal contributor to its funds. We are writing of Edward Jackson, Esq., whose praise is in all our Canadian churches, now, alas, removed from among us (1872).

126. What remained of the old Niagara Circuit, after the three places above-mentioned were set off, retained the Rev. Thos. Demorest as its preacher in charge a second year, who had for his colleague, in the place of Egerton Ryerson, the Rev. Wm. Griffis, now married, transferred from the wilds and swamps of the West to this more cultivated and healthy part of the Province. We have nothing very particular to relate concerning their labors that year. Mr. D. had the reputation of being a smooth preacher, somewhat studious, who had the habit of taking reference books into the pulpit with him. Mr. G. was zealous, and both were well spoken of among the people. The 36 members lost to the Circuit by the "alteration of its boundaries," were not replaced by accessions from without; but beyond that, there was a diminution of numbers. The total for the Circuit stood at 421 at the close of the year.

127. Joseph Gatchel, who had been in the retirement of a local sphere since the close of the war of 1812, at least, now appears again on the stage of itinerant action, and was appointed to the Ancaster Circuit. During this Conference year, the writer saw and heard him for the first time. He seemed to be a man between forty and fifty, active enough, and exceedingly impassioned and pathetic in his public ministrations. We have reason to know that some of the old-fashioned people in his Circuit liked his ministry very well, pronouncing it "thirty-year-ago preaching." In the second summer of this ecclesiastical year, a camp-meeting was held in his Circuit, not far from the banks of

the Sixteen, which was attended with some success. Mr. Madden presided, with his usual exactitude about order.

128. Mr. Gatchel had no colleague appointed by the Conference, but the Presiding Elder sent him the fervent spirited Edward Heyland, the twin-brother of Rowley, so favorably known in these pages. Edward was a twin spirit of the other, as well as his fac-simile in bodily appearance.* Being short-sighted, like his brother, he suffered very much in traversing the bush part of his Circuit, which now took in the newly-settled portions of Nelson and Trafalgar. Once he lost his way in the woods, in the night season; but he had the good fortune to come out on a clearing in which there was a stack of some kind of grain, or hay, into which he climbed up, and made himself a bed till the morning dawned to show him his way. The writer heard him spoken of in the highest terms by some of the new settlers at the time. But before he left the Circuit, he "ceased at once to work and live." His death was gloriously triumphant. A Mr. McCoy gave the poor young man a shelter and careful attendance in his last sickness. His death, however, occurred within the next year. The Rev. William Ryerson preached his funeral sermon in Toronto. We heard Mr. Heyland preach at the same camp-meeting at which we heard Mr. Gatchel.

129. Following the Minutes, we must skip across the District to the Lyon's Creek Circuit. Our friend, Joseph Messmore,has risen from a subordinate place, and is in charge of the Circuit. We learned from some who were then his parishioners, that they loved him for his piety, and regarded him, as they expressed it to me, as a "growing" preacher. He succeeded in turning the tide of declension in numbers, which had been ebbing out for several years.

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* It is remarkable that these twin brothers were converted in the same hour.

130. The devoted and powerful Rowley Heyland was transferred from the scene of his successful triumphs in the New Settlements to Long Point, where the country and the Societies were older. He had for his colleague the amiable Timothy Martin. But at the present writing, we have no particulars of the year's labors and successes. We think that, while in this part of the country, Mr. H. formed a matrimonial alliance by which, if we mistake not, he obtained some landed property. In that region, about that time, we heard of his preaching a sermon at a camp-meeting, during the delivery of which an uncommon power fell upon him, the effect of which was felt in a signal manner by the people, and also the preachers in the stand. From some cause, they had to report a decrease.

131. James Jackson was removed eastward from the Thames to Westminster. Here he maintained that peculiar sort of popularity which we have already referred to. He did not keep the members up, however, to the point to which they had been raised by the zealous Ferguson, who also was his successor on the Thames. We have just learned that John Armstrong, now an honored superannuate in the Conference, was the person sent by the Presiding Elder to assist Mr. Jackson. He travelled under the Presiding Elder from this time till 1829, when he was received on trial, by which time we shall have ample opportunity to introduce him. He was well educated, and a good preacher.

132. George Ferguson, we have intimated, exchanged Circuits with James Jackson, going westward to the Thames. There he maintained his old reputation for zeal and earnestness, and, we might add, success also; for the totals on the Circuit, including Indians and colored people, went up from 336 to 378, an increase of 42. His colleague, no doubt, contributed largely to this result; for no more devoted and prayerful young man ever entered the Canada

work—a fair preacher had he become—and characterized by unction. We are speaking of Daniel McMullen, who was the joint instrument with Heyland of the great revival in the New Settlements. Pity that disease should so early have deprived the Church of the full itinerant labors of this useful man.

133. *St. Clair* was continued as a Circuit, but no incumbent named in the Minutes. Yet the numbers went up from 50 to 94, a proof that some man of energy was on the ground. The Rev. R. Corson, who is the best authority in such matters, says that John Huston, whom the Toronto people decline to recommend, was the honored instrument of effecting this good work.

134. Edmund Stoney was continued on the London Circuit, where the reader found him the previous year. We have no particulars about his labors, but we observe from the Minutes, that his numbers were a very few less than the year before.

135. The reader has been already prepared to find Robert Corson a second year on Dumfries. He pushed the numbers even beyond what he had raised them to the first year. They now stood at 222, after transferring his Indian class to the Grand River Mission.

136. We are about to violate the order we have adopted, for this year, in following the Minutes as to the succession of the Circuits, in taking up the Toronto Circuit before the Yonge Street, which is mentioned first. The reader must not think of the City of Toronto, for no such name of city existed till long after; but the Toronto township is meant, which is singled out to give name to the Mission previously called the "New Settlements," now a mission no longer. I

suspect, that, about this time, the appointments in the back part of Nelson were transferred to the Ancaster Circuit. The farthest west the Circuit went from this period, was Joseph Kenney's and Bloomfield's school house, in Trafalgar. The authorities of the Church have tried to replace one man famed for success, by another who had the reputation of a revivalist. Heyland gives place to W. H. Williams, who had been the previous year on the York and Yonge Street. And at the beginning of the year some of his old Matilda power seemed to attend him; but a decrease was reported at the end of the year. The alteration of boundaries might partly account for that, but the writer has reason to know that the reaction after the revival of the preceding year had set in before this one closed.

137. Mr. Williams' colleague was not only no special revivalist but not even very demonstrative. He was, however, very intelligent, and very amiably good. The people said he was "an excellent fire-side preacher." We are writing of George Sovereign, whose superior penmanship and business education made him a valuable auxiliary to his superintendent. Mr. S. was much beloved among the people; but his family (for he was married) in that new country was most miserably provided for.

138. We come now in due course to York and Yonge Street Circuit. Mr. Richardson was left in the Circuit and invested with the charge, while Egerton Ryerson was brought from Niagara to assist him. That was a year of prosperity for the Circuit. Indeed, so far as the town was concerned, that was the beginning of a long period of uninterrupted prosperity, which was only arrested by the discussions which grew out of political events in 1834, and the Irvingite heresy, which unhappily coincided with those events. But to return: both preachers took and held a

respectable social status. They were both very pious; and several persons of great respectability united with the Church then and soon after. Mr. Richardson's preaching was truly John Wesley-like and building; Mr. Ryerson's impassioned and taking with outsiders. As yet, however, he was not so practised as to have cured himself of a great tendency to rapidity in speaking, and to the repetition frequently of the whole members of a sentence twice. But when free from embarrassment, some of those early efforts were uncommonly happy and powerful. His studiousness will find few parallels in this day; though almost daily in the saddle, and lodging in very inconvenient places, he constantly rose at four o'clock and improved every moment of leisure time through the day. The increase in the Circuit was from 406 to 462,—an addition of 56.

139. The leaving of the Grand River Mission till the last, will enable us to present our principal subject, Elder Case, to the reader before passing into his District. For although nominally confined to another District, very little took place with regard to the Indians in the upper one with which he was not more or less intimately connected. But our principal guide with regard to dates, at least in matters that pertain to the Indian work, is the Journal of Peter Jones, the Indian preacher, written at the time the events occurred. For we must frankly own we cannot reconcile the number of converts mentioned by Mr. Torry, as existing so early as the Conference of 1824, where he speaks of seventy converted Mississaugas as coming, besides twenty more who were converted during the session of the Conference; whereas, the official returns in the printed Minutes published after that ecclesiastical assembly, only amounted to 56, Mohawks, Chippewas, and Wyandotts put together.

140. From this invaluable repertory (the Journal) we find, that the Credit Indians having returned temporarily to their old homes on the margin of that stream, where they were now encamped, Peter Jones preached to his brethren on Sunday, the 2nd of October, 1825, a few weeks after the Saltfleet Conference. The following week they were visited by Elder Case, who also preached to them. The intermediate time between the date above given and November 6th, was spent by Peter and John Jones in sundry visits to York, and had several interviews both there and at the Credit with certain government officials, such as Col. Givins, Mr. Chewett, of the Surveyor-General's office, and Sir Peregrine Maitland, the Lieutenant-Governor himself, about the settlement of that tribe on a town plot laid out adjacent to the River Credit.

141. The following paragraph in Mr. J.'s journal gives us another glimpse of Mr. Case, and shows at once his solicitude about all matters, great and small, which affected the religious welfare of the Indians, and the measures by which the improvement of the native converts was promoted; "N. B.—We, the Christian Indians, returned in this month to the Grand River, where our people wintered. The Rev. Wm. Case continued to manifest his ardent zeal for the prosperity of the Indians. He was now removed from this to the Bay of Quinte District, but in every way in his power aided us in the work by correspondence, as the following will show." Here followed a letter from that gentleman, dated "York, Oct. 5th, 1825," informing Mr. Jones of his having left money with Mr. Patrick, the principal leader in the town, with which Mr. P. was to purchase a book for the registration of baptisms and other matters affecting the history and progress of the work in the tribe,

with the request also to Mr. Jones, that anything of interest should be communicated to him at Kingston.

142. A short extract of the letter written by Peter Jones in answer to Mr. Case's letter, dated "Nov. 10th, 1825," will show how the way opened for the Indians to enter on a state of civilization, and how the work of religious revival progressed among them :—"On the 27th of October, my brother John and I had an interview with his Excellency the Lieutenant-Governor, respecting the settlement of our Indians on the River Credit. He has kindly offered to build twenty dwelling-houses and a school-house for us, between this and next spring." These were hewed log-houses.

143. "The good Lord is carrying on His work among us, in bringing poor Indians out of heathenish darkness into the marvellous light of the Gospel. Yes, dear brother, you may rejoice over ten more converted Indians since you saw us last at the Credit. Frequently in our meetings the Lord pours out his Holy Spirit, as in the ancient days, so that the voice of praise is heard afar off. I have frequently heard the Indians pray for you that you might be successful in persuading both white people and poor Indians to become Christians. We intend to return home next week to the Grand River, and in the spring come down here again."

144. While these things were going on at the Credit, a letter received by Mr. Jones, from the self-denying Missionary school-teacher at Munceytown, John Carey, showed that the same good work was prospering in that distant opening into heathendom. He says his "health was good" —his "heart still bent on serving the cause of Christianity in that place"—though he was disappointed in getting up a house for himself that winter, he had "nearly finished George Turkey's"—two young men had come to attend the

school from down the river, one from Big Bend and the other from Moraviantown. "Peter," whoever he was, "kept steady," and "George Turkey appeared in good earnest for the kingdom of heaven."

145. A letter from the Rev. Wm. Case, dated "York, December 4th, 1825," which not only shows that his proclivities for the Indian Mission work had brought him westward at that time, but that he was revolving the matter of an attempt of that kind in the heart of his own District. He says to Mr. Jones, "We are desirous that you should make us a visit some time this winter or spring. There are a number of Ojebways at Belleville and the Bay of Quinte, who would probably be profited as well as Mohawks. If you could be down in February, we should like to send up with you a number of Ojebway boys; they are from nine to fifteen years old, and will be in from their hunting after January. If you come, make your calculations to be at the Bay of Quinte by the 12th of February, and Belleville by the 19th, by which means we may have an opportunity to do good to both Mohawks and Ojebways. The Mohawks have heard of the work at the Grand River, and I think are prepared to receive good. If you have time, translate and write out the Lord's Prayer in Ojebway. I would recommend you to teach the Lord's Prayer and Ten Commandments to our people, and other sayings of Scripture. The boys are old enough to come up on foot, but I should like them to have company. If you will meet me at Kingston, I will have the boys ready. P.S.—Please inform me about the boy who came 100 miles to school."

146. Mr. Jones received the above letter on the 27th of December, and promptly returned an answer the following day, and said, "I intend to visit you some time in February, that I may meet your wishes. I will endeavor to be

down at one of your Quarterly Meetings. The work of reformation is still progressing. About twenty-four have joined us since the Conference,—seven Mohawks and seventeen Ojebways."

147. The Mission at the Grand River received a pleasing impulse from the visit of a notable member of the old Genesee Conference, in the person of the Rev. Loring Grant, who had been in the Province before, forming Missionary Societies. He gives the particulars of his visit in a letter addressed in after years, to the Rev. Alvin Torry, who was still, that is, during the Conference year of which we write (1825-26), in charge of that Mission.

148. "Hearing of your success while on the Buffalo District, in 1825-26, I determined to visit you. On Monday, after my winter Quarterly Meeting for the Niagara Circuit, I crossed the river and proceeded up the lake, calling on friends at different places, where, a few years before, I had formed Societies, and found them delighted with the result of your labors, and glad they had entered into the work of raising funds for the support of the Mission cause. They spoke of the great change among the Indians: that they were sober, pious persons, giving up their old habits of vice; and instead of the lazy, filthy, drunken savage, they were now cleanly, somewhat industrious, deeply pious, and orderly.

149. "Feeling much interested, I determined to press forward, although suffering from a violent attack of influenza. Some friends taking me in their sleigh, we found you, the second day after crossing the Niagara River, some four miles from the Mission House. It was just beginning to grow dark. And now we had an opportunity of seeing and feeling what religion had done for these Indians; for, as you met them on the way and told them a Missionary from the

States was come to visit them, and preach that evening, their eyes brightened, joy played over their countenances, and they hastened to inform their friends.

150. "On arriving at the Mission, we found Bro. Crawford and his wife, with a large number of girls, who were learning to knit and sew. The long tin-trumpet was immediately sounded, and after a brief space we saw the Indians coming rapidly from sundry directions. So thoroughly had they been trained, that, with one look at the Missionary from the States, they fell on their knees and spent a few moments in the most devotional manner. This, with other genuine evidences of a real work of grace, so inspired me as to make me forget my pain.

151. "I was told I might have my choice, preach plainly, or have an interpreter. I chose the former, and was helped by the attention and responses of this new class of hearers. After I had finished, Capt. Davis, one of the most eloquent men I ever heard, arose by the request of the Missionary, and, as I was afterwards told, repeated the sermon *verbatim*, not substituting or omitting one word, although he spoke in Mohawk, and I in English. I felt God was in it. The class-meeting which followed would have compared favorably with any place."

152. We shall get glimpses of the Presiding Elder of the Bay of Quinte District, Mr. Case, perhaps, earlier in the year of which we are treating (1825–26), than the date of the following extract of a letter to the Rev. Z. Paddock, which we give now, because it is the earliest *direct* information from himself for this year, and relates to good being done in the white department on his District. It bears date "Kingston, Dec. 1st, 1825," and says, "Upon several of the villages of this country the spirit of revival is poured out. At a Quarterly Meeting near this, last Sabbath, about

22 found peace. A fine work in Kingston! Several found peace last evening, others under awakening. To-night we hope for more converts. All praise to God for his unspeakable mercy!"

153. The following letter, though somewhat long, yet is so direct, so characteristic of Mr. Case's solicitude for the advancement of every part of the work, so illustrative of the times of which we are writing and of the manner in which things had then to be done, and is so pregnant with such refreshing allusions to some whom it is our province to portray, that we ask the reader's permision to give it entire. It is addressed, dated, and signed as below:—

154. "Rev. Ezra Healey, Matilda,
Johnstown District."

"Kingston, April 26th, 1826.

"Dear Brother,—At Prescott I left notices for you on several matters, but it was feared there that you were ill, as they had not heard from you for some time, so I drop you this direct by mail. I suppose you have the list of appointments for the last quarter" (of the year). "They stand thus:

Augusta,—Camp-meeting at Elizabethtown, 23rd June.
Cornwall,—Camp-meeting at Matilda, 30th June.
Ottawa,—Quarterly-meeting at the Seignory, 7th July.

I suppose you visit Bro. Slater next month? Please say to him that we expect to see him and Mr. Falconer at the Matilda camp-meeting: and that I have received for him Dr. Clarke. You will find at Bro. Bass's the 3rd vol. O. T., Dr. Clarke. While I was in New York" (it seems he had been there since he was at Mr. Healey's previous Quarterly Meeting), "the agents received letters from Mr. Reece, as also the remaining Comment of Clarke, except the latter part of the general index; and the agents hope to complete the work in a few months. You will also find Bibles of different qualities of paper and binding, from $3 to $8 50; Bang's Course of Study, &c. Take one of Bangs' to Bro. Slater. Your magazines for April I left at Bro. Bass's. I have made arrangements to have it sent by way of Kingston,—they will come to you by mail, more directly and with less expense; you may now expect them about the 16th of each month.

155. "Mr Torry's letters, up to the 7th inst., mention new accessions to the cause among the Indians, among which is the conversion of a Chief in the very neighborhood where considerable opposition has been shown to the building of the new school-house. This and other favorable events in that new place has silenced the opposition, and rendered the attempts for the improvement of the Indian youths in that place more promising. The Lower Muncey (Indian) on the Thames have lately solicited a school. You will remember that people showed much opposition when visited last summer. Two Indians from that very place have been since converted at the Grand River. The Mississaugas have lately gone to the Credit to commence their new settlement there. They will soon have a school in operation. * *

"Yours, as ever, farewell, W. CASE."

156. "P.S.—The District" (Local Preachers') "Conference is appointed to be held at Elizabethtown (Wilseytown), Thursday noon, 22nd of June. Please inform Bro. Sawyer and others concerned. They are desired to attend at the time precisely." There was another "P. S." to this letter of an admonitory character. A person, once a preacher in the United States, had been enjoying the hospitality of the Rev. Joseph Sawyer, located minister, on the ground of old acquaintanceship, who had fallen not only into sin, but under the malediction of the civil law, whom Mr. Case warns Mr.

Sawyer to discard; yet, with his usual prudence, he only mentions the first and last letters of his name. All the facts were afterwards learned by the writer from other sources.

157. The Circuit which gave name to Mr. Case's District, the Bay of Quinte, stands associated this year also with Kingston, whose name appears in the Minutes as its corresponding member. Messrs. John Ryerson and Slater, of the previous year, have given place to Messrs. Philander Smith and Waldron, the former was brought up from Augusta, the latter from out the woods of the Perth settlement. Smith is as good a preacher as his predecessors; and what his colleague might be behind them in mere preaching talent, he made up in zeal. Indeed, Waldron was just the man to come on after the organizing efforts of John Ryerson. We have said, elsewhere, that indications of vitality began to appear before their predecessors left; and the reader has just learned, from Mr. Case's letters, how the work was reviving in and around Kingston. The writer can well remember how the news of the Kingston revival, communicated to the York Society, thrilled and quickened it. Its members were set to praying, and a work of holiness and ingathering took place. So true it is, that revival promotes revival. There was the prodigious increase of 412 in the Bay Circuit, making the extraordinary number for one charge of 930 members in Society.

158. In going up the same side of the Bay of Quinte, as that on which was the Circuit just considered, to Belleville we are pleased to find that the venerable James Wilson has come out of his retirement, and is effectively employed as the incumbent of this Circuit; and perhaps he was never more popular and useful than while there. The Methodists were proud of him; and both Baptists and Quakers some-

how claimed him as an adherent of their respective systems, and flocked to hear him. Great were his congregations, and great were the sermons which he was said to have preached. But he undeceived all who doubted his Methodist orthodoxy by a sermon at a field-meeting, just before the end of the Conference year, in the presence of a concourse of people from all parts of the country, preaching from the words of Elisha, "Now, also, will I show my opinion."

159. At this meeting a small, dark young man, announced as an exhorter from the United States, made his appearance, and was brought forward to give an exhortation at the close of this masterly sermon, which had awed and convinced many, but about which there was nothing particularly melting, But no sooner had the youthful stranger began to talk, than tokens of sensation appeared in the congregation; and by the time he had concluded, the people were bathed in tears. This led Mr. Wilson to say, that though he had done his best, that "that little squeaking Yankee" had affected the people more than all that he himself could say; yet Mr. W. forgot that he himself had prepared the way for what followed, when a speaker of a different class came forward. That young man was a school teacher from old Scoharie, N. Y., who, after laboring two or three years in a local sphere, went out as Mr. Wilson's own colleague on the Toronto Circuit of yore. We hope hereafter to introduce Henry Shaler to the reader's favorable acquaintance. At the end of this Conference year there was a net gain reported of twelve in the white membership on the Circuit; and it had the honor also of reporting an Indian membership of no less than 83.

160. Perhaps this is the best time and place to give some details of the means by which the glorious work of conversion was brought about which issued in such a strong native

membership. Peter Jones, and John Crane, a converted chief, were the principal instruments honored to effect this wondrous change. They left the Grand River, January 31, 1826, passed through Hamilton, stopping at Peter's uncle's, Ebenezer Jones—lodged at Col. Givins', York, with whose family Mr. Jones prayed extempore—were comforted by good Dr. Stoyles—heard Rev. James Richardson preach—called and enjoyed the hospitality of that life-long friend of the weary itinerant evangelist, William Fitz-Moore, of Whitby—made Mr. Perry's their lodging place at Cobourg— took Father Gilbert's, in the front of Sidney, in their way—and finally reached Belleville on Thursday, the 9th of February. Here they met with Peter Jacobs, who had begun to feel after the Lord; and after an hour's rest, they pushed on to the Mohawk settlement in Tyendinaga, where they had some friendly conversation with a Mohawk by the name of Crawford. They, however, went on to Earnestown, where they were cheered by meeting Elder Case at one of his Quarterly Meetings, February 11th and 12th. On the evening of the Sabbath, Peter Jones exhorted the people of Kingston, at the close of a sermon by P. Smith. Now, their missionary work opened in earnest; for on Monday, Jones and Crane went in search of a band of Ojebways about 20 or 30 miles from the town. Mr. Jas. R. Armstrong and Dr. Yeomans, to their honor be it recorded, were the guides of the Indian Evangelists. After making a favorable impression on these Ojebways, Mr. Jones, accompanied by Rev. Mr. Case, started for the Mohawk settlement, but met opposition to their opening their evangelizing efforts at that time there, where religious service was maintained under the auspices of the Church of England. This repulse led them to turn to those who were heathen, indeed.

161. We are not surprised to be informed that, after so much toil and travel, Peter Jones, by the time he arrived at Belleville, felt unwell. There they met with about a dozen young Indian men and boys, who had come thirty miles to see the Missionaries and hear what they had to say. With this little company these evangelists conversed and prayed. The mode of address suggested by Mr. Case, and adopted by Peter Jones, as given in detail in the Journal of the latter, was eminently adapted to impress the heathen mind. At the Quarterly Meeting in Belleville, to which they had gathered the Indians, along with the whites, it is pleasing to find that old boanerges, Henry Ryan, once more declaring the Gospel message. Peter followed with an exhortation. His first interview with two notable characters took place at the close of this meeting, namely, *Moses* and *John Sunday*. After several other religious meetings with the Indians, the Missionaries resolved to leave the seed sown to vegetate, consigning it to Him who watches over the crop in the ground while the frosts of winter bind it and the snows of winter cover it, and started for home on the 21st of February, taking with them two Indian lads, James Jackson and Pade-quonk. Sunday, the 26th, found them holding a religious service with certain Credit Indians, whom they found in Hamilton. And after a missionary journey of a whole month they returned to the Mission House at the Grand River.

162. We cross the River Trent, and enter on what was heretofore called the Smith's Creek Circuit, but now, for the first time, Cobourg, from the rising little village of that name on the shores of Lake Ontario, about midway between the two extremities of the Circuit. Its preachers had been relieved from their extreme northern journeys back to Cavan

and neighboring townships, but they still went out to Percy, each of them once a month.

163. Mr. Breakenridge was still continued in that field of labor another year, manifesting the same attributes which have been already ascribed to him. His colleague of the previous year, Mr. Green, had given place to Mr. Black, which gave the former occasion to say of the latter, playfully, " when *green* fades you can color it no other hue than *black*." That Black was no sombre shade in the estimate of the people whom he came to serve. The dear man, glad to escape the swamps and gad-flies of the new townships, where he had labored the previous year, for this frontier Circuit of hills and rills, went on his way as vivacious as one of the spring-brooks that murmur across the roads in the townships of Cramahe and Haldimand. The time and space would fail to tell all the pleasant anecdotes of this cheerful but devoted servant of God, which the writer heard from those who retained a grateful memory of Mr. B., four years afterwards, when he himself travelled over a part of the same ground. The year wound up with a camp-meeting and the session of the Annual Conference within the bounds of this Circuit.

164. Of all these subjects we receive more full particulars from Mr. Black's own manuscript journal, which, for several reasons, we are glad to quote. His record is as follows:— " The Canada Annual Conference took place in Sept., 1825, in the township of Saltfleet. I was now taken on trial, and received my appointment with Bro. Breakenridge, on Cobourg Circuit In the beginning of October I left Rideau for C., which comprised a journey of nearly 260 miles. I arrived on my Circuit betimes, in tolerable health, in good spirits, and my care, in some degree, cast on Him who cared for me."

165. His diary says, "I want more holiness. Preaching the Gospel is a good work. Lord, help thy servant, that he may preach Christ crucified, and hold forth a free and present salvation! Amen. The Circuit extends from the Carrying Place, at the head of the Bay of Quinte, to Duffin's Creek, a distance of 80 miles along the shore of Lake Ontario. Among the inhabitants I found Methodists, Baptists, Church people, Roman Catholics, and some Arians. Although they call themselves Christians, yet they deny the proper Godhead of Jesus Christ. There are others who belong to no denomination.

166. "There is much travelling, and almost constant preaching. The roads are good, the people friendly, my colleague affectionate, and, what is still better, our Father and God still on the giving hand. Praise Him all creatures here below! Hallelujah! * * *

167. "Our camp-meeting in the township of Haldimand, August, 1820, was attended with the best of consequences. A number of preachers spoke on the occasion. Here I had the opportunity of hearing the Rev. Dr. Bangs, book-agent, from New York. At this meeting a number of the Missisauga Indians were admitted into the Christian Church by the sacrament of baptism."

168. To avoid swelling this work to too great a size, we must forego the pleasure of making further extracts from this interesting and suggestive record of an observing mind on events transpiring around him. The printed returns at the end of the year show a decrease of twenty on the number returned the preceding year; but it must be remembered that a new Circuit had been created out of its predecessor, the Smith's Creek, which took away no less than five townships formerly visited by its preachers. And that new Circuit, the Rice Lake, returned at the end of the year of

which we are writing (1825–26) no less than 110 members, making, in fact, 130 more members of the church on the whole ground than there had been a year before.

169. To this newly-organized field of labor, which took its name from the lake which formed the southern boundary, comprising the newly-settled townships of Otonabee, Monaghan, Cavan, Smith, and Emily, and which furnished labor enough for one man, the youthful Bissel was brought up from Ottawa, to measure his young energies against the woods and swamps of this back Circuit. We have reason to know that he not only labored, but studied as well. The Conference had recently prescribed and enjoined a course of study of its members on trial; and although it did not embrace a very wide curriculum, the literary portion of it was more than they could well master alone. When Mr. Bissel had fulfilled his fortnightly round of appointments, he was wont to ride out to the township of Hope and avail himself of the aid of a school teacher who taught about the centre of the township, on the Danforth road. This was a young Irishman, to some extent classically educated, who was very pious, and who, about this time, made his own first attempt to preach in the school-house where he taught, very much to the delight and profit of his audience. This was no other than John C. Davidson, afterwards celebrated as a city preacher and chairman of a district in connection with the Conference. In the house of Mr. Jehoida Boyce, who had a cloth-dressing establishment on Smith's Creek, these two young men met for each others' improvement. This was a most desirable home for the itinerants, as the writer very well remembers. Mr. Bissel had the assistance of two local preachers of considerable ability, Moses Blackstock and Robert Bimford, whose acquaintance the reader made about a year ago, as a Presiding Elder's Supply on the Cornwall

Circuit. It appears from the Minutes of the "District" (Local Preachers') "Conference," that he applied for "Deacon's orders" and was refused, on the ground of not having fulfilled the time required. His neighbor, Mr. Blackstock, was recommended to this degree. More of them anon.

170. We must turn back over the Cobourg Circuit to the Prince Edwards' District, the peninsula which forms the south side of the Bay of Quinte, known as the Hallowell Circuit. It rejoices in the labors of two handsome, well-educated men, and good preachers. These were our two friends, Franklin Metcalf and Anson Green. Twin spirits and mutual admirers of each other were they! The now Rev. Dr. Green's own recollections are so fresh and graphic, that I cannot resist the temptation of reproducing them in the first person, as they were kindly furnished to the writer Such pictures of the former times are as interesting as they are valuable.

171. "The Conference (at Saltfleet) rose on Friday, the 23rd of September, (1825), in time to ride over to Nelson; and the next Sabbath, the 25th, I spent on Yonge street, preaching in the evening in an old log school-house, where Eglington now flourishes. Brother Bissel and I returned to town (York) on Monday morning, in time to find that our travelling companions had gone on ahead of us; and we hastened after them. Passing down through my old Circuit (Cobourg) to the Carrying Place, I spent a happy Saturday evening in the excellent and kind-hearted family of Charles Biggar, Esq. The following Sabbath day, October 2nd, I preached in my new Circuit at Consecon and Pleasant Bay. My new field of toil embraced the whole of the peninsula of Prince Edward.

172. "I found in Bro. Metcalf all that I had anticipated;

a faithful friend—an interesting companion—an excellent and finished preacher, and an admirable colleague. To my own mind, he was the model preacher of the Connexion. Deep in Christian experience,—pastoral in his habits,—neat, but not fine, in his dress,—commanding in personal appearance,—and gentlemanly in his intercourse with society: he was well calculated to do good and to gain esteem. But if to these elements of influence and success, you add a sound and discriminating judgment, a logical mind, well stored with facts and ideas, a remarkably clear and methodical way of arranging his subjects, and of presenting truth to his congregations, always backed up with Scripture proofs, and delivered, not in a pompous strain of oratory, but in forcible language of simple eloquence, you will have a tolerably correct idea of Metcalf's distinguishing characteristics. His voice was neither very loud nor very musical, yet he could give utterance to every word in a manner very agreeable. It was a luxury to hear him; and we often rode miles to hear each other on week-day evenings. His sermons cost him much time and thought; but when delivered, there was a completeness of style, illustration, and arrangement, connected with earnest devotion and practical godliness, which made them not only acceptable and useful, but highly popular. Never did colleagues work together with more harmony and mutual affection. A warm friendship was formed which was never interrupted for a single moment in after-life. My old friends, who thrust me out unto the Lord's vineyard, received me back in my new relation with open arms; and we spent a happy year together." From some cause or other, unexplained, there was a decrease on this circuit during this year, 1825–26, of which I write.

173. We must now pass on eastward, skipping over

Kingston, on the Bay of Quinte, which we have already considered, and follow up our friend, Jacob Poole, who left the Hallowell Circuit at the previous Conference, 1825, and was sent down to assist Mr. Chamberlayne on the Augusta Circuit, the dimensions of which the reader will incidentally receive some inkling in what is to follow. For a reason, which may remain unexplained, Mr. P. did not continue to travel the year out. Had he and his equally undemonstrative superintendent continued as the only laborers on the Circuit, it is not likely the very large net accession of seventy-s x members would have been reported at the Conference of 1826, which were then returned.

174. The principal instrument in this work was a young man, newly called out, who has already come into view, and whose pen has been employed to enrich some of the foregoing pages of this work. This was he who is now the venerable Richard Jones. We shall quote his own account of his setting out, especially as it brings to view our principal subject, Mr. Case.

175. "Elder Case was always on the look-out for young men to take the field and become itinerants. In the summer of 1825, he presided in a Quarterly Meeting at Balderson's Corners" (Perth Circuit), "and before that meeting I had to pass my first examination for license to exhort. My answers to the questions proposed by him gave him so much satisfaction, that he there and then suggested to the meeting the propriety of my going, without any further delay, into the work of the itinerancy, inasmuch as laborers were then very much needed. Some of the leaders thought I was too young. Case thought differently, and after giving me some fatherly advice, he told me I must, with the consent of my parents, hold myself in readiness to leave home on a short notice.

176. "In November, 1825, I left home, and, under the

direction of Mr. C., as my Presiding Elder, attended school for three months." [This was the District school in the town of Perth. Four or five years afterwards, the present writer heard many persons speak of the excellency of Mr. J.'s spirit, and his very great profiting while there, in the character of a student.] "I received a letter from him, of which the following is an exact copy. I have carried it about with me, as a sacred relic, in all my wanderings, for the last forty-two years. It introduced me to a work, while I was but a boy, the importance and magnitude of which I had no just conceptions at that time. I felt it to be a duty to call sinners to repentance; and in the performance of this duty I was perfectly passive—ready to go any where, and to do any thing, at any time, that my superiors might direct me to do, asking no questions about it. Such was my state of mind when I received this letter from Elder Case, about one o'clock in the afternoon; and at six, I was on my way to my first Circuit, with my saddle-bags on my back."

177. The letter to Mr. Jones, which we now give, from the date and place of writing, furnishes another link in the chain of travel by which we trace Mr. Case through this Conference year, giving another inkling of the man and his times.

"Kingston, Feb. 9th, 1826.

"Dear Brother,—By the kindness of Dr. Hickcock, of Leeds, you will be furnished with a horse, and Bro. Kenneth Smith, of Augusta, will provide you with bridle and saddle. These will be lent you for the present. So we wish you to make your arrangements to be at the doctor's next Friday, the 17th inst., when the doctor will furnish you with a bridle and saddle as far as to Bro. Smith's. We wish you to be at the doctor's yourself, as that is the day of the regular appointment; and he wishes to give you instructions concerning the horse.

178. "Now, my young brother, enter into this great and good work with the spirit and dependence of a child—with the courage and perseverance of a man—and with the faith, prudence, and piety of the Christian; and God will be your support, and crown your labors with encouraging success. As you stand as an exhorter only, you are not to attempt to preach. This might be construed into assumption. The importance of the exercise of this gift is so considered, that our church directs, that young preachers often exhort without a text. God bless you! Farewell.

"Affectionately,

"W. CASE."

179. Mr. Jones resumes. "A few weeks after receiving the above, I met him at a Quarterly Meeting in the old Augusta Church, and for the last time, as my Presiding Elder, at a camp-meeting in Elizabethtown. For, at the next Conference the District was divided, thus confining his labors to the part west of Kingston. To his courage, perseverance, faith, prudence, and piety, the church owed much of its peace and prosperity at that time. The excitement produced by Mr. Ryan's attempt at effecting a premature and unauthorized separation from the church in the United States, was completely put down; and all the travelling and local preachers, with the exception of the two Breakenridges, father and son, with all the members of the church, were willing to wait for the decision of the General Conference in 1828."

180. This year (1825-26) the Rev. Ezra Healey's name, as well as his person, stood for "Cornwall," or Matilda. No colleague's name appears in the Minutes, but he had one certainly, if not two, part of the year at least. The one who was there the longer period was Joel Emms, a character

in his way, who never gained admission on trial in the Conference, although he had warm admirers and ardent advocates in that body. He was ardent, bold, and eccentric. He was the principal instrument in a revival which issued in raising up the first Society in Prescott, which counted some very zealous and devoted members. Among these, we might mention Charles Dunning, who, after making himself very useful in the place of his spiritual birth, became a travelling preacher in the State of New York, where he has long been a Presiding Elder.*

181. Mr. Healey's other assistant was a man of more solidity. This was Richard Phelps, a native of Elizabethtown, County Kent, N. Y. His birth and his parents' conversion coincided in the year 1797. Their conversion, along with many others, was the result of the labors of the first Methodist preacher ever appointed to that part of the country. The preacher in making his way, during the spring flood, down southward through the woods, was drowned in an attempt to swim his horse across one of the branches of the Hudson River, to the north of where it assumes that name, called the Scharoon River. No report went to Conference of the result of his labors, and no successor was appointed for three years. In the interval, the Baptists came in and gathered all the fruits. Elijah Hedding was the next appointment made, who formed a Circuit, "extending from Odelltown, L. C., to Ticondaroga, at the outlet of Lake George." The Elder, Mr. Phelps, welcomed him, and made his house an itinerant's home for forty years. After many mental conflicts, young Richard and a neighbor boy resolved, "while sitting an old log in a pasture field," to seek and serve God, which they began at once to carry out. School teaching was his employment

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* He is lately deceased, 1876.

some years before our present date, during which time he was instrumental of good as an exhorter. In 1824, his friend Emms lured him into Canada, and during the next two years he spent his time in school teaching in Hawksbury and Longueil. But we must return to the superintendent, Mr. Healey.

182. He says his billet at the Saltfleet Conference was 'at Bro. Inglehart's"—that the session lasted "from the 19th to the 23rd" of September (1825), and "was a boisterous time"—that he preached in "York" on the way home, "from John iii. 2," a sermon which the writer remembers having heard—that he attended the Augusta Quarterly Meeting, on Saturday, the 22nd of October—that on Tuesday, the 8th of November (1825), he heard "Bro. Case preach in Prescott, from "To-day, after so long a time"—that the following day he "assisted Bro. Case in taking care of the books at Bro. Bass's—that he "held a watch-night in the new meeting-house" (in Matilda) during the last hours of 1825, where he preached, and "Brothers Poole, Botfield, and Reed exhorted," and they had a "reviving season"—that on Monday, 27th of March, he "travelled to Bro. Bass's and saw Bro. Case," (Mr. C. seems to have made this one of his homes)—and that, when that year ended, he went "by steam-boat from Odgensburg to the Carrying Place," (travelling to the next Conference) and was "met by Bros. Breakenridge and Black," into whose "waggon" he "stepped," and rode to "Hamilton" (township) "where the Conference was held," preaching at Presque Isle, and calling at Messrs. "Lyons'" and "Keeler's" on the way. These labors were crowned by a net gain of 47 members for the year (1825-26).

183. The two bachelor friends, who had labored together the two preceding years consecutively,—first on the York

and Yonge Street Circuit, and next on the Kingston and Bay of Quinte Circuit, were separated by the appointments made at the Saltfleet Conference of 1825, and sent far to the east, and to fields of labor widely apart from each other. We are, of course, speaking of Messrs. John Ryerson and Wm. Slater, the former of whom was designated to Perth, and the latter to Ottawa. This is the one whom we are at present called to follow. Mr. Case, who was the good Bishop's adviser in the matter of the Stations, was disposed to get another year of single labor out of these gifted men, before they were married, in Circuits where it would be impracticable to send men with families. The Ottawa Circuit was at this time one of the sort indicated.

184. Mr. Slater, as we learned from his cotemporaries, did not much relish the compliment paid him, and was in no hurry to reach his place of banishment. He passed on very leisurely down through the Cornwall Circuit, informing his Bro. Healey in the way, "that he did not intend to reach his Circuit before Christmas!" He often said more than he meant, and more than he verified in this instance. And when he arrived in the valley of the noble river which gave name to his field of labor, the beauty of the scenery, and the proverbial hospitality of the English-speaking inhabitants, who had borrowed some attracting characteristics of manner from the French, largely interspersed among them, the irritation of the surly Englishman was soothed, and his wilful purpose, not-to-be-pleased, was disarmed. So that he expressed himself as never having been happier in his life; and the people were equally well pleased with him. The following were mentioned to the writer, seven years after, as characteristics of Mr. S. while in that Circuit: able preaching, punctuality, early rising, homely good-nature in the families where he sojourned, and a tendency

to make the doings of "Bro. Ryerson and I," a staple subject of conversation. Between emigrations and a lack of ingathering talent in our hero, the result was the return of a woeful reduction of numbers at the next Conference.

185. Having explored our eastern goal, we turn westward up the river, and then south-westward into the Rideau country, which gives name to a Circuit with which the reader has been several years familiar. Bluff, genial, laborious David Wright, is still there in charge. He has lost his much-loved John Black, who has gone to Cobourg, and the Minutes speak of no one in his place. But we know from authentic private information that the Presiding Elder has sent him an assistant, one who was Mr. Black's superior in preaching ability and physical strength, but not equal to him in patient endurance of the many ills and annoyances of an itinerant preacher's life at that time. The reader has seen this man received on trial, and observed his name discontinued from the Minutes. If we mistake not, he was employed, at least during a part of the previous year, in developing those elements in the back country, which issued in the appearance of the "Rice Lake" Circuit in the Minutes of this year (1825-26). We are speaking of our portly, popular friend, George Farr.

186. Mr. Farr arrived late in the evening of an autumn day, weary and way-worn, at the residence of his superintendent, Mr. Wright, who was absent from home. There being no fodder in the parson's stable, Mr. F.'s horse was sent to a neighboring Methodist, with the request that he would "keep the new preacher's horse over night." In the morning early, the newly-arrived went to see after his faithful animal, and found that he had been fed with corn stalks. This sorely disturbed the heart of the evangelist, and brought back his old temptation to quit the work ; but

for the present, he relieved himself by the escape-valve of moralizing on the ingratitude of the flock towards their shepherd, and went on in his work. He and his colleague were in this particular very differently constituted. Mr. Wright would laugh at the people's penuriousness, and get his own out of them by a little management; but Mr. Farr was too high-spirited to ask for what ought to have been voluntarily tendered; and if it was not tendered, was for turning away from a dependence on people so mean and unjust. We have no particulars of the year on this Circuit, but find from the Minutes that the increase was not near so great as the year before.

187. There remains but one more Circuit and a "Mission" "to the newly-settled townships between the Mississippi and Ottawa Rivers," in Mr. Case's District (the Bay of Quinte), to speak of. We mention them together, because, though distinct in name, they were worked in conjunction. The Circuit was Perth; and the Mission was but the outgrowth and extension of what had been its north-eastern extremity. The "newly-settled townships" were Lanark, Ramsay, and Packenham, beyond which last township, I think, they did not go. Mr. Case played the same *role* in the appointments to these two places, as he had done in reference to the Ottawa. Two bachelors were sent, both of whom, if we mistake not, were married the next year. These were experienced capable men: the Revs. John Ryerson and Samuel Belton.

188. They rendezvoused at "Capt. Adams's," on the Tay, three miles west of Perth, which thenceforth was their headquarters, laid by their best garments, put on less presentable clothes, and prepared for the bush. Both labored faithfully and well, but Mr. B. labored under some disadvantage alongside of Mr. R., who, at that time, was thought

very eloquent. His preaching had not passed out of the young man's declamatory stage, into that more logical character which it afterwards assumed. Besides, among the half-pay officers in that military settlement, Mr. R. had the reputation of being a gentleman in his connections, and well educated. These things gave him a *prestige* which no Methodist preacher had had in that part of the country, excepting Mr. Metcalf. From the tales of the people, we might tell much of how they toiled and how they fared, but we have space but for one incident.

188. Mr. Ryerson being very studious, was regarded as too taciturn. A very excellent Christian lady, the leader of a class, whose husband had settled in the township of Ramsay, a Mrs. Mansell, greatly desired to draw out Mr. R. in conversation. She devised a project to do it. She contrived to be out of candles the next time that he lodged at her house. Unable to read successfully, the silent preacher was fain to respond to the good lady's overtures for conversation. Six years after that event, she spoke to the writer in raptures of the pleasures of that evening's converse with this well-read servant of God. Mrs. Mansell herself deserves a much larger space in our work than this passing notice, but the claims of brevity are urgent. Perth reported 250 members at the end of the year, and Mississippi 40.

190. This Conference year was rendered memorable by an attack on the Methodists, in a funeral sermon in memory of the Rev. Dr. Mountain, Bishop of the Episcopalian Church of Canada, preached on the 3rd of July, 1826, by the Rev. Dr. Strachan, Episcopalian Minister of York, in his own church, and afterwards published, which contained reflections on the qualifications, motives, and characters of the Methodist ministry in the Province—they were charged

with idleness, republican principles, and ignorance; and by a prompt and spirited reply in the columns of the *Colonial Advocate,* in which the allegations were indignantly denied and disproved, the war was carried into the enemy's camp, by showing the vulnerable position of an Established Church and a State-paid clergy.

191. The review was signed "A METHODIST PREACHER," but who that preacher could be was for a time a very doubtful question. The writer can remember, that very soon suspicion fell upon the junior preacher in the York and Yonge Street Circuit, from an unmistakable similarity between the style of the newspaper article and that preacher's sermons,—especially in the frequency of the interrogation both in one and the other. When it was known that Egerton Ryerson was the author, some of the old and cautious thought it a great act of temerity. And when the writer of the article's father, Col. Ryerson, a Tory of the old school, heard it fastened upon his son, he is said to have passionately exclaimed, "*My God, we are all ruined!*"—so hazardous was it thought at that time to withstand those invested with what proved to be a "brief authority." But the warfare was continued. "The review elicited an answer in the Kingston *Chronicle;* and the answer another in the *Upper Canada Herald.*" We shall have occasion to notice the progress and consequence of this controversy in the years which followed.

192. How intensely the appearance of this champion of their cause thrilled the Methodist mind in the country, may be seen from the following written recollections of one, who was then of the same standing in the ministry as the youthful David, and who, like him, is now an honored senior and a doctor of divinity, we refer to Dr. Green. This gentleman says: "Mr. Metcalf and myself were together when

we received the paper; and we went into the field in the rear of the parsonage, sat down by the fence, and read the review. As we read we wept, and speculated about the unknown author. Again we read and wept; and then kneeled upon the grass, and prayed and thanked God for the able and timely defence of truth against the falsehoods that were then being circulated amongst the people. Little did we then think that the able reviewer was a youth who had been received on trial with myself at the previons Conference."

193. We turn away for the present, from the turmoil of the Upper Canada Methodists, to inquire after the more peaceful labors of their Wesleyan brethren in the Lower Province. If the Stations made for the year 1825-26, went into effect, the Rev. James Booth was placed at Quebec but we have at present no particulars relative to Methodist matters in that ancient capital.

194. Montreal rejoiced in the eloquent ministry of the Rev. Robert Alder, who had been received on trial in 1816, and appointed to Yarmouth, Nova Scotia. Horton and Windsor in the same Province; Charlottetown, Prince Edward Island; and St. John, New Brunswick, had engrossed his labors from the time above mentioned to our present date. He was said to have had royal blood in his veins, in a sinister way. He was medium-sized, but compact—his was a very large head, surmounted by a luxuriant coating of curly locks—his full face bore a very remarkable resemblance to that of King George IV. He had, like a vast number of other great men, been a printer in early life. His preaching was elaborate, dignified, and not wanting in power. As a pulpit man, he stood very high at the time of which we write, and long after.

195. The Rev. James Knowlan's second appointment to

Kingston was principally remarkable for certain newspaper discussions of public matters, the real merits of which we are not just now prepared to pronounce upon.

196. The Rev. Matthew Lang gave a good account of St. Armand's, where he was stationed the present year. An interchange once in six weeks, provided for in the Minutes, enabled him to alternate his soul-saving fervor with Mr. Alder's pulpit attractions.

197. The Minutes assigned Three Rivers to Rev. Joseph Stinson, and private information from an old resident, assures us that he was there in person, as also the following two years. It is probable that a part of his time was spent in the Melbourne Circuit, as we see from the Minutes that that place was left " to be supplied."

198. Mr. Richard Pope was assisted in Stanstead and Barnston by a young man new to Canada. This was Thomas Turner. " He was born in Coventry, England, in 1799. In consequence of the death of both his parents he early became a resident in the family of an uncle, by whom he was trained in the nurture and admonition of the Lord. At the age of sixteen, he was deeply convinced of sin, and through the instrumentality of an earnest local preacher in the Newcastle-under-Line Circuit, was led to the cross of Christ. Henceforth he had the impression that he would be employed in the work of calling sinners to repentance; and after repeated solicitations on the part of both ministers and people, he began to preach." According to Cornish's Hand-Book, he was received on trial in 1822, and labored on the Hereford and Hammersmith Circuits, in his native country, till the Conference of 1825, when he was appointed to Canada. He was not tall, and was slightly built, but trim and sprightly. His complexion was very fair with a high forehead, which gave him an intellectual appearance.

He was tasteful and tidy in his person, and very genteel in his manners. We would not pronounce him, for the writer knew him, very profound or original as a preacher; but his eminent piety, cordial manners, and sprightly ways in the pulpit, made him both popular and well-beloved.

199. The *Shefford* Circuit rejoiced in the appointment of the Rev. Wm. Squire, who we have seen arrived in the country the previous year. His biographer says of him and that Circuit, "Our devoted Missionary entered upon his work with energy and zeal. The people soon felt that his word was with power. The simplicity of his manners, the humility of his bearing, the uniform consistency of his conversation, his whole deportment indeed, evinced to every one with whom he came in contact that he was a MAN OF GOD. Far and near, eight times a week, he preached the gospel to the spiritually destitute settlers around him; and, to use his own moderate language, 'the congregations were generally good and attentive, and a measure of divine influence accompanied the ministration of the word of life.''

200. He prosecuted his explorations as far as Sherbrooke, where he preached with great satisfaction to some who had not heard a sermon in two years. In this Circuit, Mr. S. formed an acquaintance with Miss Woods, who became his wife, in the month of March, 1826, and proved, in all respects, a help-meet for him. "In reviewing his first year's labors at Shefford, Mr. Squire says: 'Many persons have been excited to seek after an enlarged experience of the divine favor, and some have obtained the evidence of perfect love. It has pleased God so to pour down the saving influences of His spirit upon several small settlements as generally to turn the inhabitants from darkness to light.'"

201. *Odelltown* and *Burtonville* rejoiced in another importation from England, in the person of William Burt, the

friend of the two Popes, who was destined to win golden opinions in Canada, and after some years to rise to the responsible position of a chairman of a District in Great Britain itself. The writer, in after years, became acquainted with some very intelligent persons, who were the subjects of Mr. Burt's pastoral charge in the Odelltown Circuit, who spoke of his character and ministry in the highest terms of praise. At the time of which we write he was no inexperienced neophyte. He had been received on trial ten years before (in 1816) and sent to Newport, N. S., where he had spent a year; next he spent three years in the capital of New Brunswick, Frederickton; then he returned to Nova Scotia, spending three years in Horton, and one in his first Circuit, Newport. After that, he was removed to Prince Edward Island, and spent the three years preceding his advent to Canada in the important Charlottetown Circuit.

202. So early as July 15, 1826, we have the satisfaction to learn from Mr. Burt's own pen, relative to his journey to his Canadian Circuit, and concerning his plans and prospects therein. "As early as it was practicable, we took our departure from Charlottetown to our new appointment. On our arrival in Halifax, it was several days before an opportunity offered for the United States. On our arrival in New York, I was much pleased with the extensive work of God in that fine city: it contains seven large Methodist churches, besides the Mariners' church, supplied by a Methodist minister. In three of these I officiated on the Lord's day, and found my soul blessed in the work. After leaving New York we proceeded to our Circuit by the way of Albany and Troy, and by the next Sabbath arrived safe at this place, which appears to present a large field of labor. As I have met the classes, I think I can say, many persons

here are truly devoted to God. We are endeavoring to put the Sabbath school in motion, but in country settlements the difficulties are very great. Several of the friends seem in earnest to co-operate, and Mrs. Burt is ready to use her influence, which I hope will be of service."

203. At *Caldwell's Manor* "one" was reported as "wanted," but we suspect that it was still supplied by the Odelltown Missionary. Ottawa is this year in the list of Stations, with the note appended, "one is immediately to be sent." From the following extract of a letter from the Rev. Henry Pope to the author, it will be perceived that measures were taken to explore the country, with a view to send on a preacher, and the above named gentleman employed as commissioner before his departure to replace Mr. Burt at Charlottetown, Prince Edward Island. "On the 8th of January, 1826, I was on the Ottawa to make a new Circuit, for a new Missionary just arrived from England. There and then I had the unspeakable satisfaction of meeting with the Rev. Wm. Case. He attended my preaching, and at the house of a kind friend we domiciled together in both bed and board. He shortly after sent me a pamphlet as a memento of his brotherly feeling." Seven years after that the writer was on the same ground, and heard the respectability of Mr. Pope's preaching abilities spoken of as something to which they were totally unused. Despite his acknowledged ability as a preacher, and his consummate skill as a pioneer and organizer, he had no successor appointed by the authorities under the direction of the British Conference. It is true Mr. Playter gives the Wesleyan cause a membership of 31, but I suspect they were those who had stood in connection with the Upper Canada Conference on the Lower Canada part of the Circuit; for the Circuit returns in the Upper Canada Conference went down from 122

to 40 during this Conference year. Taking seventy-one, the number reported by both, from 122, there was a loss on the whole of 51—a poor recommendation of rival organizations. It was wise to relinquish the partition of this Circuit. To divide it provincially would have given Lower Canada the Papineau Seignory Society, the Caralion, the South Bay, the Beech Ridge, and Lachute, with the appointment at Cote St. Charles ; and it would have left nothing to Upper Canada but the Hawkesbury and Longueuil Societies. We suspect that Mr. Case's diplomacy prevented this evil.

204. This is the point at which we have to take leave of the Rev. Henry Pope, who left during this Conference year, and returned no more to labor in Canada. We can trace him in Hill's Alphabetical Arrangement through a great many Circuits in Prince Edward Island and Nova Scotia down to 1846, beyond which our edition does not go. The precise time of his superannuation we have not the means at hand to determine, but we know he now resides at Dartmouth, opposite Halifax, a much honored supernumerary. When he completed, in 1864, the fiftieth year of his ministry, he received a highly complimentary address from his brethren. We will close the account of Mr. Pope in the use of his own words addressed to the writer : "I am now aged—have almost completed 79 years, and, therefore, must expect shortly to follow those whom I have known, with some of whom I have labored in past years. I still have my hand to the Lord's cause, but increasing infirmities prevent my doing much."

The above was written more than a year ago.* Mr. Pope is now an octogenarian. May God deal graciously with his venerable servant! The work in the Lower Province was progressing numerically, for in 1828 it stood at 1,519, making an increase of 410 in two years, according to Mr. Playter.

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* In 1868.

1826-27.

205. THE point of division between the Conference years, 1825–26, and 1826–27, was the Session of the Canada Annual Conference, commencing August 31st, 1826, in the township of Hamilton, Newcastle District. The place of assembling was in what was called, after the Cobourg church was built, the "Back Chapel," a little north of where the little church at Hull's Corners now stands. It was a desirable seat for a Conference Session, being in the midst of a large membership, including the sizeable Societies in the neighborhood, and the classes at Amherst and Cobourg, by whom the forty preachers of the Province, less or more, could be comfortably entertained.

206. It was a memorable Conference, closing a year of great numerical increase. The writer was then a member of the church of two years' standing, and he calls to mind the ardor which each fresh arrival of the fervent-minded preachers from the west, on their way to the place of this annual assembly, imparted to our religious services in York. The Conference was presided over by the heavenly-minded and eloquent Bishop George. The not less exemplary Case acted as Secretary. Ezra Healey's diary says, "it was a profitable Conference," and because it was peaceful it was short. As evidence of this, I find from the same record that Healey and his friend Metcalf were conveyed away from the place by the obliging John Black, so early as the 4th of September; so that it had lasted only about five days, including Sunday. But that was a glorious Sabbath. Bishop George and Dr. Bangs preached. A message had been sent to the pagan Indians to the north of Rice Lake, who obeyed the summons,—men, women, and children travelling all night, as one of them informed me, to be there. It is to be

regretted that there is a hiatus in the published journal of the Rev. Peter Jones just here, commencing at the 26th of August and extending over all the rest of the civil year. It is true his manuscript refers to the published account of the wonders of that day, to be found in the *American Methodist Magazine* for 1826, page 434; but that copy of the magazine is not attainable by the writer. Yet much of the proceedings of that memorable day are stereotyed in his mind from the narration of a friend, a few days after, who chanced to be present. The converted Indians from Belleville, who had been at the Cramahe camp-meeting, which preceded the Conference, were present by invitation, and aided in this work. The Chief, Potash, and nearly all the Rice Lake band were converted. He exclaimed in his broken English, when he had obtained the peace of God, "O, ho! me never think meeting feel so good."

207. The following description of a scene at Conference, from the pen of Mr. Torry, which his book erroneously ascribes to the Conference of 1824, in Hallowell, when there was not an Indian convert in the region of the Bay of Quinte, can apply only to this Conference scene: "At this Conference, about seventy of our Chippewas were there by invitation, who came and pitched their tents within a short distance of the place where the Conference held its sessions. During the time they were there news came to them that there was a band of Chippewas far back in the wilderness. Two or three of our chiefs immediately started out to hunt them up and invite them in. They arrived on Sabbath morning, during the hours of preaching. A meeting had been appointed in the grove, near the encampment of the Indians, and Bishop George and Dr. Bangs preached to the assembled multitudes. At the close of the preaching it was given out that after an hour's intermission there would be a general

prayer-meeting at the altar. The strangers were placed in a half-circle, the Christian Indians near them, while in the front were a large number of ministers. After singing, one of the Indians led in prayer, accompanied in an under tone by all the rest. In a few moments tears began to run down the cheeks of the old chief. His prayer was going up to Heaven, 'O, Great Spirit, have mercy on poor me! O, Son of the Great Spirit, have mercy on me! Jesus, come and cast the bad spirit out of my heart, and make poor wicked Indian glad and happy.' All the Indians were so engaged that they were praying with a loud voice. Soon all the pagans were weeping and crying aloud, 'O, Jesus, save; O, I shall go to the bad place, come and save me!' The chief was still crying to God, but in less than ten minutes after tears began to fall, he began to tremble like an aspen leaf in the wind, in a moment more he fell to the ground like a corpse. One after another of these pagans fell to the ground. But the Lord passed over them and breathed upon them, they sprang to their feet giving praises to God. When the chief arose, with a heavenly smile on his countenance, he clapped his hand to his breast, saying, 'O, happy here! O, blessed Jesus, how I love thee! O, glory, glory!' One after another arose, until twenty of the thirty were praising God."

208. At this Conference George Farr was again received on trial—the only candidate. Poor Kenard McKenith Smith, located, never to return to the itinerant work again, but to descend deeper and deeper, till his old sailor habits of intemperance gained at least an occasional ascendency over him, so as in the issue to deprive him of all official standing, if not of membership in the church itself—a sad warning to all. We have learned, however, that God's mercy was manifested in his final sickness, which occurred a few years after,

and he died in peace. In his good and prosperous days he was a favorite and pleasing companion of Mr. Case. Kennard's Scotch stories were amazingly amusing to the Elder.

209. James Jackson, superannuated at this Conference, never to be restored to the list of effective laborers in connection with the original body. For two years longer he rendered some service as a missionary school teacher; and then, as we shall see, seemed to receive renovated strength, when he commenced pulling down the old connexion and trying to build a new one. More of him anon.

210. The numbers at the Conference stood thus: whites, 7,215; colored, 36; Indians, 250; total, 7,501; making an increase of 460 whites, 20 colored, and 146 Indians—626 in all. The newly-commenced weekly religious newspaper, the *Christian Advocate*, of New York, received endorsement and the promise of support by this Conference; and its members appointed a day of fasting and prayer with a view to the promotion of holiness.

211. Their deliberations ended, they separated "to embrace the happy toil that was to each assigned." Does the reader wish to know how they journeyed, and labored as they journeyed? Let him read the following transcript from the diary of the tireless Healey: "Monday, the 4th of September.—Bro. Black took Bro. Metcalf and myself in a waggon to Bro. Merriman's, in Cramahe, 16 miles. Tuesday, the 5th.—Squire Keeler took Bros. Bangs, Metcalf, and myself to the Carrying Place, 19 miles. At 6 o'clock went on board the steamboat. Wednesday, the 6th.—Landed in Kingston. Bro. Bangs preached in the evening, from Mich. iii. 7. Thursday, the 7th.—Took my passage to Prescott. Friday, the 8th.—Bro. Bass took me to my family." Sunday found him preaching on the Cornwall Circuit.

212. The work of God having very much extended itself,

an additional Presiding Elder's district was organized, called the Augusta District. The former names, Niagara and Bay of Quinte, were continued. Our principal subject, Mr. Case, was the incumbent of the central one, the Bay District, with the superintendency of the Indian Missions within its bounds. In this position he could occasionally give an eye to the Missions in the Niagara District, a department of the work which was henceforth to occupy the principal place in his thoughts and affections.

213. The data, however, at our command do not enable us to give particulars of his whereabouts and operations during the remaining part of the civil year, 1826, save that we find from Mr. Healey's diary, hereafter to be quoted, that he preached in the Bay Circuit at the following dates: Dec. 23rd, 31st, 1826, and June 30th, 1827; but we get a glimpse of him so early as Jan. 19th, 1827, from Peter Jones' valuable JOURNAL, whom he met by appointment, to direct this native evangelist in a projected Missionary journey for the benefit of the Indians in the central parts of his district. The entry in the JOURNAL is as follows: "Friday, Jan. 19.—Started this day to visit the Indians at Rice Lake and Darlington. Met Elder Case at York, and spent the night at Mr. Doel's." If our own recollections are not greatly at fault, Mr. Case had accompanied some Indian youths who were going to the Credit school to be trained for future usefulness.

214. Later in the Conference year, we get an inkling of his habitual doings and the spirit which actuated him to promote the spiritual and temporal good both of the civilized and savage, from two letters to his heart-warm friend, Ezra Healey, whose removal to the Bay of Quinte Circuit, at the Conference of 1826, still left him in the district of his early acquaintance. Healey could be relied on as a ready co-

operator with him in his plans. The first letter is as follows:

215. "Hallowell, May 14th, 1827.

"DEAR BROTHER,—It appears to be necessary that we have more assistance at the ensuing camp-meeting than will be there, and write to request you will, if practicable, make it convenient to come on to our assistance. The meeting will be in the Seventh Town" (Ameliasburg), "about 15 miles from Demorestville, 22nd June. You will cross at Clarke's Ferry and take Demorestville in your route. Your expenses will be paid here, if you come; and if consistent, we hope to see you there. Till then, farewell.

"W. CASE."

216. We have heard that this camp-meeting was dull, but memorable for the conversion of one person, who returned home, commenced holding meetings among his neighbors, whence arose a great revival. That man afterwards became a preacher,—Chairman of District,—and Secretary of Conference. We are speaking of Conrad Vandusen, whose residence was in the Fifth Town.

217. The second letter relates to the Indians, and is addressed to "Rev. E. Healey, Waterloo.

"Collins' Bay, 6th July, 1827.

"DEAR BROTHER,—I wish you to mention to Jacob Shipegaw, and James Crawford, and the (other) Indian friends with them, that on their way back they might as well call on Col. Clarke, beyond Brother Powley's. He will inform the Indians of a neighbor of his, who lives this side of him, who is curious in working the willow into baskets and straw into bee-hives. Information on these pieces of mechanism may be of great use to them. Brother Powley will inform them where to turn off to go to Bro. Clarke's."

218. From a remaining paragraph in this letter we divine that these Indians were to go down to Waterloo to attend a Missionary anniversary; at which anniversary this watchful overseer was desirous to put Mr. Healey in a way of improving the presence of certain friends—sure to be there—to attend to some matters connected with the newly-erected, but not yet quite finished, stone church in that village. Every line of it is interesting to the curious.

219. "I forgot to mention to you about the chapel. At the anniversary, I think, Bros. Armstrong, Powley, and others, ought to meet, either then or at another time, to deliberate on the subject of completing the house; at least, so far as to be able to occupy it. Bro. A. should be prepared to exhibit to the trustees and others what has been subscribed—who has paid—and what sums have been expended. Perhaps it may be best to consult on the subject at the anniversary, and then call a more general meeting, unless the principal subscribers should be present. Something should be done soon, or it will not be done this season.

"Yours, W. CASE."

220. As Mr. Healey stands first in Mr. Case's District, and we are now at his Circuit, we will turn to his diary and see what light it sheds on his labors and that of his colleagues,—the Rev. S. Belton, who is indemnified for his last year's toil in the bush by an appointment to the old frontier Circuit, and George Poole, who, we have learned from the Rev. R. Jones, had labored with Mr. H. during the last few months of the previous year on the Cornwall Circuit, and who was brought up under the direction of Mr. Case to assist on the Bay of Quinte Circuit, which was supposed to be too extensive and laborious for two preachers.

221. Let us first witness the process of removal and how soon he is about his work. We might have shown from his

diary that he was diligently employed on his late Circuit up to the very eve of departure. "Sept. 29, 1826.—This day left Matilda Circuit with my family—travelled to Mr. Bass's—14 miles. Left my goods at Mr. H.'s storehouse. Saturday 30th.—Preached at Augusta meeting-house and returned to Mr. B.'s. Sunday, Oct. 1st.—Went on board the steamboat at 7 p.m. Monday, 2nd.—Landed in Kingston. Tuesday, 3rd.—Landed in Bath at 6 a.m.,—found assistance and moved to the parsonage—8 miles. Feel thankful that we have had so good a passage. All is of the Lord's doings."

222. Observe, he arrived in Earnestown only on the 3rd, but we find him preaching the 4th, 5th, and 6th. Now we come to some particulars which reveal the man,—his colleagues,—his Circuit,—and his Presiding Elder. "Saturday, 7th.—Quarterly Meeting at the new meeting-house. Preached from John xiv. 14, 15. Travelled 7 miles. Sunday, 8th.—The meeting refreshing indeed—good done in the name of the Lord. Travelled 7 miles. Monday, 9th.—Preached at Bro. David's. Travelled 25 miles. Saturday, 23rd Dec.—Quarterly Meeting at the chapel in Adolphustown. Travelled 17 miles. Bro. Case preached from, 'Lovest thou me?' Sunday, 24th.—Such a love-feast as I never saw before, for several reasons. Saturday, 30th.—Travelled to Kingston Quarterly Meeting—24 miles. Bro. Case preached. Sunday, 31st.—Lovefeast, a refreshing time. I tried to preach. All the exercises solemn and lively. Attended Sabbath-school Union at 6 o'clock p.m.—then to Watch-night. Messrs. Case and Osgood preached—several exhortations. The whole exercises were solemn. Many of us could say, that the New Year morning was a happy season. All glory to God! Wednesday, 10th, 1827.—Bro. Belton preached at the Big-Creek. Feb. 7th.—Bro.

Poole preached in the school-house at the Creek. Again, Tuesday, March 20th, Bro. Poole preached at the Detlor school-house, from 'Heal my soul, for I have sinned against thee!' Saturday, the 30th of June.—Quarterly Meeting at J. Forshee's barn. Bro. Case preached from 1st Peter xi. 10, 11. Sunday, July 1st.—The meeting continued—the day fine—the presence of the Lord with us. Monday, 2nd.—Attended the Local Preachers' Conference—put up at J. Lake's. Bro. Case in company. Travelled 10 miles." The last reference to his senior colleague is as follows: "Tuesday, 10th August.—Returned home. Bro. Belton preached." Mr. Healey's last sermon for the year was preached "at the Detlor S. H., August 21st, 1827." [Bro. Belton was not only Poole's senior, but he was really Mr. Healey's senior in the *work*, though not in *office*.]

223. To those curious about the old land marks of the Bay of Quinte Circuit, it may be interesting to have the following list of places included within its bounds:—Cowan's, or Pitsburg; Franklin's S. H.; Kingston; Waterloo; Big-Creek; David's; Purdy's S. H.; Guess's; Detlor's; Wartman's; Powley's S. H.; Widow Fearman's; Paterson's; Vanderwater's; Adolphustown Court-House; Adolphustown Chapel; Short's; Diamond's; McKinner's; Bogart's; Switzer's Chapel; Napanee; Mill-Creek; Milligan's; Caton's; Clarke's; Shibley's S. H.; Ward's S. H.; Swamp S. H.; Bradshaw's; The Point; Park's; Mohawk Bay; Sills's; Miller's; Ash's; Lutterman's; Abernethy's; Bath; Ruttan's; Hawley's S. H.; Davey's; Atkinson's; Spencer's; Pensil's; Gordineer's; (47 places); and I know not how many more. We were unable to arrange them in geographical order. No wonder that Mr. Healey, ever after, as we know, had a most wholesome dread of trying to manage what was called a "six-weeks' Circuit,"—that is, a

Circuit, like this, which had three preachers following each other around with a fortnight between them, making six weeks between the visits of the preacher in charge to each particular place. This very often gave him a case of discipline to attend to in almost every neighborhood at almost every visit.

224. Besides the particulars given, the diary furnishes many instances of rare, almost sensational occurrences. Such as visiting people in distressing circumstances of bodily ailment, or under ordinary bereavement, or cases of whole families burned—visits to bands of Indians in the woods—field-meetings held, &c., &c. But many will think that we have detained them too long in one locality already; and we confess that it is only justified by the fact, that a record like Healey's is valuable, as furnishing a presentation of the costume of the times, and a specimen of the manner in which all the itinerants we memoirize were employed. The array of members anent this widely-extended Circuit, manned by these three portly men, presented at the end of the year, including thirty-five Indians, the grand total of nine hundred and sixty-six!

225. The Rev. Solomon Waldron, who was second preacher in the Bay of Quinte Circuit the preceding year, is transferred across the Bay, and put in charge of the noble Hallowell Circuit, comprising the whole of the peninsula of Prince Edward. Indeed, the Minutes mention no other name in connection with it, but we know, from private sources, who was his colleague.

236. Several years before our present date, a tall, stout, and very muscular young man, a carpenter by trade, came from the United States, of which country he was a native,—first into the Bay of Quinte country, where he was principally noted for feats of physical strength and agility. Pass-

ing up to Cobourg, during a time of general revival, he became converted; and though his had been a Baptist training, he joined the Methodists. His education was nothing extra, but he had a vigorous mind and good elocution. His gifts in speaking and prayer were so apparent that Mr. Belton, in 1823, gave him license to exhort. His marriage took place about this time into a very respectable family, and to a young lady of unusual piety and attractions. His own conversion had given him the only *entre* into Mr. Kitridge's family he ever would have obtained; and his alliance to them raised him still more in the social scale. He went on improving more and more, till in the latter part of the previous Conference year, he was sent to organize a Circuit, which appears on the list of Stations for this year, made up out of the western extremity of the Cobourg and south-eastern corner of the Yonge Street Circuits, and called the Whitby. While there, in the month of June or July, 1826, the writer heard him preach a very good sermon at the Yonge Street camp-meeting, We are writing of John S. Atwood, who made a figure for a time in Canadian Methodism. He was not, for some reason, brought before the Conference of 1826 for reception on trial, but Mr. Case kept him under his own direction, and sent him to assist Mr. Waldron on the Hallowell Circuit. As he afterwards told the writer, he entered on that important Circuit with some fears, but met a kind reception—was well provided for by its wealthy inhabitants—regarded as a good preacher—and pronounced by some of the people afterwards to myself, "a plain, farmer-like man," very acceptable in their families. The revival which followed upon C. Vandusen's conversion, above referred to, under the demonstrative Waldron and the methodical Atwood, resulted in the noble increase of 208. Pity it was that ever any change came over poor Atwood !

227. It was not so fortunate this year, at least in its termination, with the Belleville Circuit. Mr. David Breakenridge, jun., was moved down from Cobourg to that charge. He was received and appreciated as a very shrewd man, in advance of many of his brethren in intelligence. He was also very laborious and pushing. He broke into some of the previously neglected new settlements in the centre of Thurlow, where he formed Societies, and where the writer, two years after, heard many of his sayings and doings rehearsed or narrated with approval. He was exceedingly outspoken to the people about whatever concerned their manners, as well as their morals. He began the year with 218 white members, and 83 Indians, 301 in all : and he returned at the close, 230 whites (an increase of 12), and 90 Indians (7 additional), making a total increase of 19.

228. It is a pity we have any reverse to this picture. But the ground-swell of a coming storm was beginning to agitate the infant connexion in Canada. Mr. Ryan was discontented, and employed his leisure as a superannuated preacher in going through the country sowing dissatisfaction. Mr. E. Ryerson had taken up the pen to vindicate the rights of what were then called Dissenters, with the Government. Mr. Breakenridge and his family connections had been always extra loyal. And loyalty with many in the Province meant submission to the ruling "Family Compact," as it was called. Mr. Breakenridge resolved to clear himself of all aspersions on the score of royalty. He held a field-meeting on the last Sabbath of the Conference year, in a central part of the Circuit, the services of which were conducted as usual. There was a large attendance. About the last of the meeting, Mr. B. preached a very able sermon, at the

close of which he drew from his pocket a paper which he read, denouncing the Conference, and announcing his withdrawal from under its jurisdiction. The effect of this upon the people would probably have been very disorganizing but for two things: First, the tendencies of the people were in favor of liberal opinions and equal rights; and, secondly, there was a champion of those rights, and, at that time, a devoted adherent of the Conference, who, from family connections and other reasons, was exceedingly influential. This was the Rev. John Reynolds, erst a travelling preacher, but now a well-to-do merchant, and the Recording Steward of the Circuit. He mounted the platform, or rather was there already as an assistant at the meeting, and so effectually met the objections of Mr. Breakenridge, that, so far as I ever learned, there was not a single member lost to the connexion, even in the division which followed a year or two after. Mr. Breakenridge's manifesto was the first signal gun fired in that fratricidal war; and his withdrawal was the first defection from the ranks of the old church. Poor Mr. Breakenridge changed his horse for a yoke of oxen, and moved his family away and settled on a farm.

229. *Cobourg* was in charge of an Englishman, but loyal to the interests of Canada and its Colonial Church. Wm. Slater had married one of three or four remarkably pious sisters, the daughters of a gentleman not friendly to Methodism; although the same could not be said of his excellent wife. Farley's tavern on the Danforth road, west of its intersection by the road coming out from Port Hope, presented comfortable accommodations for the weary traveller, by what was then the main artery of the Province. At this hotel the itinerants were often fain to call. Four of the daughters of Mr. Farley were converted and joined the Hope Society. One had united her destinies with the Rev.

S. Waldron; one, a good many years after, married the Rev. Wm. Young; and the eldest of the four, a lady-like person, became the wife of the Rev. Wm. Slater, and for the first two years was favored to reside on a Circuit which comprised the neighborhood of her paternal home. Their residence was a little house, very near the road, still standing not far from Hull's Corners, back of Cobourg.

230. No colleague for Mr. Slater appears in the Minutes. The first part of the year, honest Richard Phelps was the supply; but his want of some of the minor graces, made against him, especially in the mind of his superintendent; and upon Mr.S.'s representations, Mr. Phelps was discontinued, and Mr. John C. Davidson, already mentioned, was called away from his school by Mr. Case, and commenced to travel on the Circuit where he had lived. He had the minor graces, but many of the unsophisticated people thought that his sermons had not yet the stamina of those of Mr. Phelps. Phelps was transferred to the Grape Island Mission, where he made himself useful in a variety of ways; but more of him anon. This Circuit lost in numbers the present year by the alteration of its boundaries.

231. The *Rice Lake* Circuit was left "to be supplied." That supply was a person already presented before the reader, Robert Bimford, or "Bamford" as he was usually called. For a part of the year, we should imagine, he did pretty well. The only glimpses we get of him are through Rev. Peter Jones' Journal; and his Circuit was rendered interesting by the work which was progressing among the Indians within its bounds, and which will come into notice in another connection. Mr. B. was not likely to be recom mended for a permanent place in the ministry by a person so discerning and cautious as his Presiding Elder, Mr. Case. This he had perhaps penetration enough to see; and began

to create a party in his own interests. He it was who sowed the seeds which produced the future secession in that region. He will perhaps turn up again. The white membership suffered a small decrease, but there was an Indian membership raised up within the year of no less than 166.

232. We have seen that the *Whitby* Circuit was organized the previous year by Mr. Atwood. It accordingly appears on the Minutes for this year; and with it a revered name *re*-appears in the effective ranks. This was the venerable James Wilson, or as he was usually called, "Father Wilson." I think the death of his wife, and the partial breaking up of his family, it was that made him think he was left free to come out again. He was regarded by the people as a great preacher, and he returned at the end of the year 94 members.

233. We are just now travelling westward, and we pass on to *York* and *Yonge Street.* William Ryerson appears as the only incumbent; but we were perfectly cognizant of the arrangements made at the time. The Yonge Street part was somewhat abridged; and York was made what in Irish Methodism would be called "a half-residence." It was the first step towards it being made a *station.* Mr. Ryerson was only expected to go around the country parts once a month. As fortnightly preaching was the rule then in the country, the opposite month was provided for in this way: A gentleman of good property, somewhat in years, a zealous Methodist and an able local preacher, who resided on the Credit Flats, in the old "Toronto" Circuit, having his family mostly settled, wished to spend the evening of his days in usefulness. He volunteered to come out from the locality of Meadowvale once a month and spend a fortnight in the Yonge Street Circuit, without any reward. He occasionally preached in York, and his richly scriptural sermons gave

great satisfaction. This was no other than "'Squire Beatty," as he was then called, known afterwards as the Rev. John Beatty.

234. Mostly the vacancies in the York pulpit created by Mr. W. Ryerson's absence in the country, were supplied by his brother Egerton, then Missionary at the Credit, of whose labors there, more in its proper place. William's preaching was the great attraction to the York chapel; and the augmented congregation necessitated the enlargement of the church, which was effected in his time and paid for. Now, for the first time, the writer began to notice some of the old aristocratic families in the congregation on Sunday evenings. His eloquence was then of the sweeping, tidal character; and we are bound to say that he was as zealous as he was eloquent. He attended to every part of his duty, only that we could never pronounce him much of a visitor from house to house.

235. His staunch position in favor of the rights of Dissenters was adapted to neutralize the popularity gained by his eloquence among those of Church Establishment proclivities. But for that very reason, he was very popular with all the friends of nonconformity. Through his influence, in combination with the Rev. James Harris, Presbyterian minister, and Rev. Alexander Stewart, Baptist, Mr. Wilkes, and others, the "Central Committee" was formed, intended to acquire and diffuse information relative to the British education and antecedents of the Nonconforming ministers of the Province, so pointedly assailed by High-church monopolizers.

236. This was a year of prosperity in the united Circuit. A successful camp-meeting was held near Cummer's Mills, where piety was greatly deepened in the hearts of members and many were converted to God. At this camp-meeting a

whole band of northern Indians were converted. The numerical gain of the year was considerable. The white membership went up from 459 to 589; and there were 42 Indians brought in during the year. The total gain was 170; and the total membership stood at 632 at the end of the year.

237. Mr. Case was, in all respects, a general, without anything of the pomp and pretension of an inferior mind in office. His heart was set on the elevation of the Indians, and he sought to connect the best minds with the work. He knew the activity and energy of Egerton Ryerson—he regarded him as one of the best educated men of the connexion—he thought that as he was young and knew something of the structure of language, that E. R. was the man to learn the Indian languages and dialects, to reduce them to order, to publish a grammar and lexicon, and otherwise to promote the work of education and civilization. Accordingly, Egerton was designated to the Credit Mission, and entered on his charge with commendable alacrity. He set them the example of labor in the field, clearing and ploughing the land—he preached and attended their class and prayer-meetings, and set himself to learn and systematize their language. And, could he have remained in that work, would no doubt have left the impress of his own master-mind upon it: but greater connexional necessities in the issue prevented this being done. This Mission was shut up to this one particular band, yet there was an increase of eight members; and Mr. Ryerson was instrumental in building a chapel, for the means to erect which he begged through the country.

238. The Credit Mission was the home of Peter Jones, not yet formally connected with the Conference, but pre-eminently an evangelist. He, therefore, deserves to be as much considered as any other person; and this is the

proper place in which to introduce him and his labors. In doing this, we shall mostly draw from his journal.

239. We left him on the 19th January, 1827, in York, conferring with Mr. Case about an eastern visit. We shall let him speak in his own words, by which we shall obtain glimpses of other persons deserving of being preserved in memory.

240. "Saturday, January 20th, 1827.—After receiving instructions from Elder Case how to proceed on my journey, and where to find the Indians, I set off, hoping to reach Darlington before night, but was disappointed, and did not get farther than Still's tavern.

241. "Sunday, 21st.—Arrived this morning at Mr. Cryderman's," (between Oshawa and Bowmanville,) "near where the Indians were encamped. They appeared very anxious for religious instruction, which I commenced giving them on the Lord's Prayer and Ten Commandments. The number present was forty. In the evening, held a meeting with the white people. The congregation was large and attentive. I addressed the Indians present at the close, who were deeply affected.

242. "Monday, 22nd.—In this day's travelling I was enabled to lift my heart to God for a Divine blessing on my feeble efforts. Fell in company with three Quakers, two of them were preachers; they expressed themselves much pleased with our reformation, and exhorted us to be faithful in following the Great Spirit. Spent the night at Mr. Elsworth's.

243. "Tuesday, 23rd.—Started from Mr. Elsworth's, near Cobourg, and travelled to Monaghan. Put up for the night at Mr. Thompson's, where, in the morning, I spoke to a small congregation. Had some enlargement of soul.

244. "Wednesday, 24th.—Left Mr. T.'s for Mr. Black-

stock's, in Cavan (now Fairmount), near where the Indians were encamped. In the afternoon I visited them, and found a number who had just arrived, busily employed in putting up camps, and was informed they were gathering from all parts to receive religious instruction. While addressing them, they broke forth in praise to the Great Spirit, and wept so vehemently that I was forced to stop and weep with them." * * *

245. "Thursday, 25th.—Mr. Bamford and I visited the Indians; after praying with them, we got them to build a bush chapel, which they completed by noon. It was formed by digging away the snow and forming an embankment of it in a circle—poles were then stuck in the ground all around, which we covered with bark and hemlock boughs—a fire was made in the centre. Held a meeting with them in the afternoon, and instructed them in the Lord's Prayer, so they might commit it to memory, which many of them did in a short time." The next two days were spent in a similar way. During Sunday, "Mr. Bamford delivered a lively discourse."

246. "Monday, 29th,—Visited my native brethren for the last time. Gave them some general instructions about managing their religious meetings, and settling their accounts with the traders, and commended them to the Lord. Many of them began to weep because I was about to leave them. On shaking hands, some put small pieces of money, others a few coppers, into my hand; the women gave me some silver brooches. The number of Indians at this place who have experienced religion, I should judge to be about 100; 75 of them were baptized by the Rev. W. Case at the last Quarterly Meeting, a few days before I arrived. Col. Givins had visited them to ascertain whether it was their desire to settle down, and become

farmers at Rice Lake, saying the Government would assist them by entering into a contract to get some houses built, provided they were willing to pay for them out of their land payments. They agreed it would be best to do as the Government recommended. In the afternoon Moses, (an Indian from Belleville) and I started for Port Hope. Slept at Mr. Thompson's."

247. In his homeward journey, Mr. Jones and Moses, his companion, addressed a band of Indians whom they found intoxicated in Port Hope, and obtained their promise to embrace Christianity. At Mr. Moore's, in Whitby, he found and instructed another camp of Indians. He returned and remained at the Credit Mission till the 4th of May, 1827.

248. At the date last mentioned, good news from the Indians about Belleville gladdened his heart, and determined him on another journey eastward. He rode on through York to Whitby. At his unfailing friend Moore's, his spirits, which had been cast down, were cheered by news of the steadfastness of the Christian Indians of Scugog Lake, who had taken the trader's two barrels of whiskey, by which he was ensnaring some of their weak brethren, and sunk them in the lake. Thence he passed on, hearing the Rev. Jas. Wilson preach, and lodging with him at Mr. Cryderman's, going on from there to Mr. McCarty's, near Cobourg. Having heard encouraging news of the northern Indians, who were now encamped on the shores of Rice Lake, he went out to see them; and after some difficulty and delay in crossing the lake, he at length arrived at their encampment. There he remained till the 10th, employed in holding various services and exercises for their improvement.

249. On the 11th, he rode to Mr. Charles Biggar's, at the Carrying Place, whose house was a lodging-place for all

such wayfaring men. Thence he passed on to Belleville. We give the words of his journal relating to his visit there :

250. "Sunday, 13th.—At ten o'clock the Indians arrived. I felt much comforted in meeting them. At 11 a.m., I endeavored to preach to them, and then spoke to the white people present. Most of the Kingston Indians were up inquiring the way of eternal life ; I observed they were much affected, and trust some good impressions were made. In the afternoon I accompanied my brethren to Grape Island, where they were forming a settlement. Held a meeting, and the Lord poured out his Holy Spirit : so that there was a shout in the camp—many fell to the ground, others wept, while others were rejoicing in the love of God. Went in the evening to Mr. Thompson's.

251. "Monday, 14th.—Returned this morning to the Island, and assisted Mr." (Walter) "Ross in building the Mission House. Towards evening the Rev. Mr. Atwood arrived." (This was J. S. Atwood, from the Hallowell Circuit, which was the nearest to these Indians, and not "W." Atwood, as in the published Journal.) "At sundown according to their usual custom, we all assembled for prayer. They retired to their wigwams praying and praising.

252. "Tuesday, 15th.—Helped to work at the Mission House. All the Indians were employed in doing something towards their establishment. It was very gratifying to see them so industrious and anxious to settle in a civilized manner. Towards evening, Elder Case came from Hallowell. Saturday.—Mr. Atwood and I went out fishing this morning, and caught fifty catfish. In the afternoon, prepared for the Sabbath. In the evening, met the Indians, and explained and enforced the Fourth Commandment. Felt more encouraged to persevere in the heavenly way.

253. "Sunday, 20th.—At 11 o'clock preached to the

Indians on the redemption of man through Jesus Christ our Lord, this being the only name given under heaven whereby we can be saved. The Indians paid great attention, and were, I trust, profited. At 5 o'clock, preached on Big Island to the white people from these words, 'Why stand ye here all the day idle?' The congregation listened with attention, and a few tears were shed, but most of them appeared gospel-hardened. Returned about sunset to Grape Island; found the Indian brethren engaged in their prayer-meeting. On entering the chapel, saw many of the Kingston Indians on their knees crying for mercy, others were engaged exhorting and encouraging them to give up their hearts to God and believe on Jesus Christ, while some were offering petitions to God on their behalf The number who professed to find peace were six men and seven women. Wednesday, 23rd. — Elder Case administered the holy Sacrament to about ninety Indians, and baptized twenty who had lately embraced Christianity. This meeting was very profitable to us all."

254. But new calls of duty draw our principal subject and his native helper from this *Insular Garden of Hesperides* to other scenes of labor. Peter resumes in his journal: "Thursday, 24th.—Worked till towards evening, and then prepared to go and attend the Quarterly Meeting near Cobourg. About sunset, Elder Case and I took leave of the Indians and departed, having spent twelve days on the Island, during which time, as there were no houses, we slept in a bark wigwam. I reflect with pleasure on this visit, having been greatly blessed myself, and thankful to witness the progress these poor people have made, both in Christianity and civilization, since I last saw them. Friday, 25th.—Rode with Elder Case from Mr. Gilbert's to Mr.

Bates's, at Cobourg, and was much edified with the Christian conversation of Elder Case.

255. "Saturday, 28th.—Met about seventy of the Rice Lake Indians this morning at Mr. McCarty's, who manifested great joy at seeing Elder Case and myself. Before the meeting commenced, the Rev. J. C. Davidson and I took down the names of the natives who had forsaken their evil ways and were desirous of being initiated into the church of Christ by Baptism. Old and young numbered forty-four. At 11 o'clock Elder Case preached from these words, 'Blessed are they that mourn, for they shall be comforted.' After the service, the Indians were baptized by Elder Case. It was truly an interesting and glorious sight to see so many natives of the forest renouncing paganism and their late wandering habits, with a holy determination to take the Christian's God for their God, and join themselves with His people. They covenanted to be His for ever. Sabbath, 27th.—At half-past eight the love-feast began—a number rose and told what God had done for them, and many, both whites and Indians, shouted aloud the high praises of Jehovah. After this service the holy sacrament was administered to a large number of white people, and about fifty Indians. At noon the Rev. W. Case preached a pathetic sermon on the history of Joseph."

256. The last four days of the blooming month of May, and the first six of June, were spent by our Indian evangelist in superintending the clearing, ploughing, fencing, and planting of the Indians' newly located fields on the shores of the beautiful Rice Lake, with all which religious instruction and admonition were duly and daily mixed up. Our space will not admit of reproducing the record of the various exercises of mind through which he passed. On Wednesday, June 6th, he held an affecting valedictory with

them, and set his face towards the west. We give the particulars of his journey home, as it brings to view several of those whose memoirs we write, and another, the Rev. Mr. Osgood, who, though not a Methodist, was one of those "itinerants" to whom Canada owes much.

257. "Thursday, 7th.—Met the Rev. Mr. Osgood at the Cobourg Court House, where he delivered a short discourse to the prisoners, and requested me to exhort after him—some appeared affected. As Mr. O. was on his way to York, we travelled in company. Rode to Port Hope where he had an appointment. Met with about a hundred of the Mud Lake Indians who had been waiting for me at this place. Mr. O. delivered a short sermon to the white people, after which I addressed the Indians. Some were deeply affected and fell to the floor. This tribe have all become a praying people and renounced ardent spirits. I felt very sorry to take leave of them so soon, as they were very anxious to receive instruction. I exhorted the class-leaders to be faithful. Before leaving them, one of them came to me with four dollars and a-half, which he said they had collected amongst themselves, for the purpose of aiding those who were striving to spread the Gospel among their brethren. On parting from them, they all shook hands, with tears streaming down their cheeks. It pained me to leave them, seeing their attachment to me, and great desire for instruction in the Christian religion."

258. In York he met the Credit Missionary, Mr. E. Ryerson, who cheered him with good news from that charge. After making a detour up Yonge Street to meet some Scugog Lake Indians, he returned home, and "declared the conversion of the Gentiles," to the great joy of his own tribe, and remained, variously occupied, till the 15th of that month, June. The Sabbath of his stay at that

Mission, they were cheered by a sermon from the inimitable John Black, on the Christian Armor, by which, Mr. J. says, they were "much edified."

259. The next four entries of his journal detail the particulars of his attendance at the Yonge Street camp-meeting, which comprised the 15th, 16th, 17th, and 18th of June, 1827, a time of great power, as the writer can testify from his personal attendance on it. Many Indians were converted, and 36 were baptized, 20 of whom were adults. For sundry reasons, we now resume the words of his JOURNAL, reporting northern journeys, and some other matters.

260. "Tuesday, 19th.—Brother Law and I arrived at the Holland Landing in the afternoon. We saw only a few scattered Indians, and a number of French and half-breeds who professed the Roman Catholic faith, but in their actions were as wicked as pagans. We lodged at Mr Smith's, near where the Christian Indians were encamped. This gentleman and his family are much interested in the prosperity of the Indians, and rejoice at the opening prospects before them. Held a meeting with these poor Indians this evening. Their serious attention to the truths of the Gospel greatly encouraged me. Wednesday, 20th.—At 10 o'clock I explained the Ten Commandments; a number of Whites, French, and Indians were present. After I finished, John Crane exhorted the Indians to receive what they had heard, and never again to break the great commandments of God. Many wept, and two fell to the ground. At 6 p.m. I endeavored to preach to the white people from these words: 'How shall we escape if we neglect so great salvation?' I concluded by addressing the Indians.

261. "Thursday, 21st.—In our meeting this morning I endeavored to teach the Indians the Ten Commandments, by delivering short sentences, and then the Indians repeat-

ing them after; in this way they make rapid progress in committing to memory what is taught them. Visited David Wilson's temple and nunnery. At 5 p.m., I accompanied Brother Law and a number of the Indians to hear Rev. J. Beatty preach, about a mile and a half distant—he spoke to us from Rom. v. 1, and I interpreted sentence by sentence. The Lord was in our midst.

262. "Friday, 22nd.—Cautioned my brethren this morning against believing the traders when they threatened to hinder them from embracing Christianity, as W. Snake, the Chief, informed me that Mr. Bolen and P. Squires had threatened to flog him if he did not leave off attending the meetings, and said many other things to intimidate him in becoming a Christian. Indeed, from all accounts, the traders are exasperated at the Indians becoming a praying and sober people; like the Ephesians, their craft is in danger, for if the Indians become worshippers of the true God, their great goddess Diana will be despised and come to nought.

263. "Sunday, 24th. — Had prayers with my native brethren, and it was a joyful time. Went with them to Newmarket where we heard the Rev. J. Beatty preach, after which I exhorted both in English and Indian. Monday, 25th.—Commenced building a temporary chapel or school house of slabs, 24 feet long and 20 wide, near Mr. Tyson's house. The Indians assisted.

264. "Tuesday, 26th.—Completed the school-house this afternoon, which cost only 7s. 6d. in cash. Held a meeting in it before sunset, and the good Lord was pleased to pour out his Holy Spirit abundantly, which made it one of the happiest meetings I have experienced since I visited this people. Our homely chapel appeared to me none other than the house of God and gate of heaven. Many trembled and wept. My own soul was full of the love of God, and I

longed and prayed for the prosperity of Zion and the glory of my God.

265. "Wednesday, 27th.—In the afternoon we commenced a school amongst the native children; Bro. Law was to be their teacher. At 5 p.m. we assembled for worship. Bro. J. Crane exhorted them at some length; after which I gave them some general instructions with regard to their perseverance in the Christian race, and the necessity for their watching against their former intemperate habits, and the malicious and wicked designs of evil men, who would endeavor to turn them out of the good way. They were very attentive while I spoke, and at the end of each subject, responded by saying *haahe*, as a token of its being received by them. Blessed be God for what my eyes see, and my ears hear, of the wonderful dealings of God to this people!

266. "Thursday, 28th.—This morning we collected the Indians to hear Bro. E. Smith preach. He delivered a short discourse from these words: 'He that overcometh, the same shall be clothed in white raiment.' After I gave the interpretation, John Crane exhorted for some time. I then encouraged them to hold fast their profession, and never, never again turn from the commandments of God. I requested those who had experienced a change of heart to rise up: about forty rose, most of whom experienced religion either at the late camp-meeting or since the encampment at this place. We sang a hymn, and then commended them to God in prayer.

267. "Tuesday, July 17th.—Started this day from the Credit village, on a visit to the Lake Simcoe Indians, who were shortly to receive their payments and presents from the Government. Called for a few minutes on Col. Givins, who kindly gave me some information about these Indians.

Attended a class-meeting at Dr. Morrison's in the evening, and endeavored, in much trembling, to speak a few words; had little or no liberty in speech.

268. " Wednesday, 18th.—The Rev. E. Ryerson and I set off this morning from York for the Holland Landing—arrived there about dusk. No sooner did the Indian brethren know it than they came flocking around to welcome us by shaking hands. The exhorters gave us very pleasing accounts of the progress of the work. They said that the number now obedient to the faith, was more than one hundred; and that above forty professed a change of heart; also, that the opposition of the traders was subsiding, and that only a few wicked French were still threatening to beat the Indians. They also informed us that Yellowhead, the great Chief, was much engaged in the good work, and had lately encouraged his people to be firm and faithful in serving the great Spirit. The school was also increasing, having some days more than sixty scholars, who were making great progress.

269. "Thursday, 19th.—Held a meeting with the Indians this morning. The Rev. E. Ryerson spoke to them through an interpreter, explaining the superiority of the Christian religion to that which admitted images and idols. At the conclusion of Mr. R.'s remarks I exhorted them to be steadfast and immoveable in the service of God. They paid great attention and were much affected. A number of French Canadians were present, who were quite uneasy, and threatened to beat Yellowhead."

270. We turn from the Credit Mission to the Toronto (township) Circuit adjacent to it. Strangely, the Minutes leave out the second preacher, the notable John Black. George Sovereign was his superintendent, to whom he was much attached. How ardently colleagues seemed to love

in those days! The only record of the year is found in Mr. Black's journal. We need make no apology to those who knew Mr. B. and his style, for transcribing every line of it.

271. Two young men with significant names, Black and Green, make their journey together:—"At the Conference (1826) I was appointed to labor on the Toronto Circuit with Rev. G. Sovereign. A warm summer and laborious employ had nearly exhausted my strength: yet willing to spend and be spent in the service of God, I parted with the kind friends on the Cobourg Circuit, and in company with Bro. Anson Green travelled to the place of my destination. We spent one night in York, the metropolis of the Province; and the next day Bro. Green went on to Ancaster, near the head of Lake Ontario, and I turned towards the north-west, through the township of Toronto, in order to meet my colleague.

272. "*Toronto* Circuit is very extensive. We have to travel through a part of the following townships, viz.: Toronto, Chinguacousy, Trafalgar, Erin, Caledon, Albion, and Tecumseth. This country is but newly settled. The inhabitants are mostly emigrants from Europe. The people are generally rising in the world, and many of them growing in grace. There is a good work of religion in some places, and we hope to see it become general. My colleague is a very pious man, and I expect to profit by his truly Christian deportment. We have a number in Society. The land is before us—O that good may be done!

273. "There are many here who belong to other denominations; but the ministers, in my opinion, neglect them. Whether the badness of the road—the scarcity of money—or the luke-warm state of the people prevents the ministers from coming among us, I will not say; but so it is, the laborers are few. Thank God that there are any

who will travel the wilderness in search of precious immortal souls! Blessed be the Lord, the Methodists make the woods resound the praises of the Most High! As the Editor of a certain paper has said, 'The Methodist preachers may be compared to pioneers opening the way.' Yes, Canada is indebted to these laborious men, who are going to and fro, knocking at almost every man's door, in order to inform the dwellers of the 'great salvation.'

274. "Through a letter from my brother, R. H., I hear my father is no more in this world. I hope our loss is his eternal gain. Heaven ought to be doubly dear to me, as I expect many of my relations are 'tasting the pleasures there.'

'There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.' "

275. Now comes an entry which gives us an inside view of his surroundings, and mentions some names dear to the old itinerants who have travelled that Circuit: "I wrote the above" (the last entry) "at Bro. James Aikins's, township of Toronto, August 15th, 1827. Field meeting on the Circuit next Sabbath. Last Quarterly Meeting at Bro. Beatty's, August 26th. Annual Conference will commence at Hamilton, District of Gore, the latter end of this month. We expect Bishop George will preside on that very interesting occasion." These two worthy men counted a net gain of 51 members in their Circuit during the year. And a friend who knew him well, said, "Sovereign's converts are not fly-blows."

276. We have done with Mr. Case's District; we turn now to Mr. Madden and the Niagara District. Of the Presiding Elder we have nothing very special to record, but

know that he was still prosecuting his ministerial and official duties with unabated ability, energy, and system.

277. The Rev. James Richardson had made an exchange of Circuits with the Rev. Wm. Ryerson, the former succeeding the latter in the Fort George and Queenston charge. These were two of the most respectable men in the Conference, but very dissimilar as preachers. What Mr. Richardson would want in volubility and eloquence in coming up to his predecessor, he would make up in the clearness with which he could put the way of salvation, and in his diligence and method as a pastor. If the one were the more pathetic, the other had the more unction. He was often with us in York through the year, and we have reason to believe that his, at that time, was a quietly soul-saving ministry. There was, however, no numerical progress on his Circuit.

278. John Ryerson, like his friends, Belton and Slater, having married, was placed upon a strong frontier Circuit, and put in charge of Niagara. Mr. Griffis still remained as second preacher. We have not been advised of any special occurrence through the year. They made cheering progress, however, in numbers. They began the year with 421 members, and ended it with 480—an increase of 59.

279. Joseph Mesmore remained at Lyon's Creek. He stood high for laboriousness and piety, and was considered a good preacher. He had a very respectable increase on his Circuit. He began the year with 91 and ended with 115—an increase of 24. This Circuit, which had been languishing, now began to show an upward tendency.

280. Ancaster retained its elderly and now not very efficient superintendent of the previous year, Joseph Gatchel; and received a new infusion of life-blood in the appointment of his junior colleague, Anson Green, who was the practical

superintendent, though not the nominal one. We have seen him parting company with his friend Black on Dundas street, near Custed's celebrated nursery. How he succeeded on his new field of labor we have the means of telling, from some private memoranda of his own which was placed at our disposal. I am not sure he will like to appear in the first person singular, but it certainly is the mode of expression the most interesting, when speaking of occurrences so distant. These are his words :—

281. "Before Mr. Metcalf left for the Conference, having spent a happy year together, we intimated to the Presiding Elder our willingness to labor together the ensuing year; but so little were personal wishes regarded in those days, when considering the interest of the work, that he was sent more than one hundred miles to the east, and I more than two hundred to the west. But, next to the Circuit we were leaving, we had the best appointments in the gift of the Bishop.

282. "I had 21 regular appointments in four weeks, scattered over eleven townships, in which were six Churches. My field extended from the River Credit to the Grand river; and from Saltfleet to near where Guelph is now situated. Oakville and Wellington Square were not in existence. Hamilton, the real head of the Circuit, was a small village with but one Church of any denomination, and that was our newly-erected house on King street, in the east end of the town. This and the Hallowell church were the two best in the Province. My colleague was Joseph Gatchel, a very good exhorter, but incapable of preaching a clear, well defined, connected sermon. Not having been at Conference, I did not receive intelligence of my appointment at Hallowell until the 10th of September, when I mounted my horse, an the next Sabbath preached in Trafalgar, on my new Circuit.

I found the Circuit in great confusion. The young preacher (Edward Heyland) lay upon his death-bed at Bro. McKay's; and Mr. G. seemed to have no tact in executing discipline, or in arranging the work to advantage. But he knew his weak point, and earnestly invoked the assistance which was rendered so freely during the entire year."

283. Our space will not admit of our availing ourselves of the perfect magazine of interesting incidents which that manuscript embodies, but hasten to give the summary results of the year, hoping that the contents of this pregnant document may find publicity in some separate and permanent form. Mr. Green says, " We had the pleasure of seeing our congregations greatly enlarged during the year—the church quickened—and a multitude of sinners converted, so that our members were increased from 396 to 502. The powerful exhortations of my pious colleague told wonderfully on the consciences of sinners."

284. Thomas Demorest went from the Niagara county to succeed Mr. Corson on the Dumfries. Complexity in his father's business at Demorestville caused him to concert matters for locating at the next Conference, which we opine occupied some of his thoughts. It was during the winter of 1826–27 that we first heard him preach in York, while on a journey eastward. Perhaps the divided state of his thoughts may have been the reason why he had no increase on the Circuit, but a decrease of seventeen.

285. Rowley Heyland continued at Long Point. His last year's colleague, the amiable and ingenious Timothy Martin, had to give up the idea of being a travelling preacher, for want of the necessary physical strength. He settled within the bounds of that Circuit, where he lived and died in great peace. No one was more beloved as a man,

or admired as a preacher by those who knew him, than Timothy Martin.

286. Edward Heyland was lying ill on the Ancaster Circuit during the Session of the Conference of 1826. This was, perhaps, the reason why he was not received on trial. Yet his recovery was so far hoped for, that a place was left for him on the Long Point Circuit, where he would have had the companionship and care of his Bro. Rowley. But he never moved from his sick bed at Mr. McKay's, till his body was borne to the grave, and his disembodied spirit "hasted to better company," who "waited for him above." We fear that "no stone tells where he lies." A precious young man was he.

287. Daniel McMullen had received an appointment by the Bishop to London. Whether he went to his new charge or not, we cannot say; but this we know, if such were the case, he was soon sent to supply the place of E. Heyland, at Long Point. There was this gratification about it to him, that he went to resume laboring with his first colleague and much loved-friend, Rowley Heyland. They enjoyed some measure of prosperity.

288. Mr. McMullen's removal from London, left a vacancy to be filled up. It was supplied by the Presiding Elder, by calling out Matthew Whiting, from what might be considered an unpromising place, the "Grand River Swamp," which furnished the only facilities he had ever had of enjoying an education of any kind. He had groped his way into the possession of salvation without much assistance from the ministers or members of the church of God. He was made, I think he told me, the leader of the first class organized in his immediate neighborhood; and soon began to exhort his neighbors in public to flee the wrath to come. These responsibilities drove him to th

study of the Bible; to enable him to understand which, he procured Clarke's Commentary, and soon became no mean divine and expositor. All this was achieved with the charge of a family upon him, he having been married before he was twenty. And despite the same impediment, he was employed on a Circuit so early as the month of June of the year of which we write, but upon what Circuit we are not prepared to say positively, but think it was the Thames. Other particulars concerning him are contained in the following extract from his well-written Conference obituary: "Matthew Whiting was born in Ancaster, April 26th, 1789. In early manhood, seized with the conviction of sin amidst the revelries of a ball-room, he fled from the companions of his folly, and was soon joyfully converted to God. Distinctly and confidently, in times and places innumerable, from the fulness of a personal experience, he declared the willingness of God to pardon, and the power of God to save. In after years he entered into the rest of perfect love, and, although his evidence of this blessing was not always equally bright, yet he retained its comforts, and exhibited its power in a greater or less degree through all the subsequent years of his life."

289. Mr. W. had one qualification indispensable to the itinerancy in this country at that day, that was, a good physique and good health. He was strongly built, compact, and, for his bulk, heavy, dark-complexioned and enduring, constitutionally, besides being a matured man of 37 years. We have no particulars of the first year of his itinerancy, but perceive from the Minutes that his Circuit held its own.

290. Robert Corson was Whiting's nearest neighbor, in charge of the Westminster Circuit. His colleague's name (John Huston) does not appear in the Minutes, as he was still kept under the Presiding Elder. Mr. Corson has

furnished me with a few notes of the year, in which his constitutional humor crops out a little. "In 1826, John Huston travelled with me on the Westminster. We had a small amount of trouble on the Circuit; but, on the whole, the year was a good one. Our first Quarterly Meeting was held at Westminster, in our new, unfinished chapel. A good congregation—Madden our Presiding Elder. The collections on Saturday and Sunday amounted to three York shillings. Our expenses for the wine were three and sixpence, York. Another trouble, my colleague was a bachelor, and wanted a wife: a young lady agreed to marry him. He applied to me for a wedding suit. We got some thirty bushels of wheat subscribed in one neighborhood to make up our salaries. I had to get a team and draw the wheat to market. Obtained 50 cents per bushel, and purchased Bro. H. a wedding suit; but another trouble, the lady changed her mind and married another man. I was requested to baptize four persons by immersion; three were so large that I could not get them out of the water, but they helped themselves. We had an increase of 70 members; and I received $170 in all. This was the highest amount I had ever received. We obtained a part of our salaries in boards, and the friends shipped them to the States, and the next year we got the money."

291. The old Thames Circuit seems to have been divided into two—the Thames and the Amherstburg Circuit comprising what had been its western extremity. Where the dividing line was we know not. Edmund Stoney was appointed to the eastern half and George Ferguson to the western: or Ferguson was at Amherstburg and Stoney at Thames. We are strongly inclined to think, that, to some extent, they labored in conjunction. These two zealous little Irishmen seem to have met with success; but Fer-

guson's end of the Circuit reports the heavier membership, notwithstanding that all but one of the "colored" members seemed to have seceded, and set up for themselves. The church has never succeeded in this country in retaining the negroes within its pale, in large numbers, for any considerable space of time. The Indians, however, in that Circuit, stood fast. Mr. Ferguson returned, in all, 256 members; Mr. Stoney, 177: total, 433—against 378 of the previous year, making a net gain on the same ground for the year (1826–27), of which we write, of 55. This showed good progress among the white inhabitants. The new distribution of the work extinguished the St. Clair Circuit of the two previous years.

292. There remains nothing for us to speak of in the Niagara District but the Grand River Mission. It was now smaller in point of numbers, than it was before the removal of the Missisaugas to the Credit; yet there was a net gain of 24 during the year. Alvin Torry was still there, but this was the last year of his stay in the Province. During this year his health began to fail, which, in some measure, interrupted his labors, and led him to revolve the subject of returning to the United States. Nevertheless, during this year, he opened an appointment among the Oneidas, at the "Salt Springs," a name long known in the list of Missionary Stations. A school-house was soon after built in that locality, and a school commenced. At the opening of the spring he was taken sick, and lay ill for four weeks. To give his own words, Mr. Torry says:—

293. "My brethren in the ministry, with myself, now thought it best for me to leave the Mission-field; accordingly, as soon as I became able to ride my horse, I started for my mother's house, in Chenango county, New York. I found I would be able to ride but a few miles a day; but

when I was fully under way for home, and had been several days among white people, where I had comfortable beds and wholesome food, my health improved rapidly, and at the end of the week's journey on horse back, I reached the village of Pen Yan."

294. Strongly persuaded by the Presiding Elder of that District, the Rev. Abner Chase, he agreed to receive an appointment within the bounds of the Genesee Conference, to which he was officially transferred by the Bishops at its next Session. He received an appointment to labor on the Ulysus Circuit, with an old Canadian laborer for his colleague, R. M. Evarts, of whom we are glad to obtain another glimpse. "This Circuit embraced all the country lying between Cayuga and Seneca lakes, from the town of Enfield to Ovid." After going once around his Circuit, he returned to the Grand River to close up and report his Mission to the Conference. He spent one Sabbath at the Salt Springs; he says, "there was a general rally of the Indians from all parts of the country. The Spirit of God sent home the truth of the Gospel to the hearts of nearly all present." "The Lord was present to save." "Over a score were converted that day." Among the rest, "Chief Doxtater and a part of his family. His son William, a young man of great promise, noted for his sagacity and shrewdness"—one of the best Mohawk scholars in all the reservation—"was soundly converted, and, like Paul, began to preach to his people almost as soon as he was brought into the light of the Gospel." "Power accompanied his prayers and exhortations." "The Lord wrought gloriously." Mr. Torry was obliged to tear himself away, that he might attend the Conference. He ends his account of the year with a story, sad and sensational:—

295. "While stopping at Salt Springs, and during my

illness in the spring, I had made my home at a Mr. Tuthill's, who died during my absence in the States. As his death was quite sudden, and the events relating to it somewhat remarkable, I will relate it as given to me by his widow. A short time before his death, while lying in bed, he heard three raps at the head of his bed. He immediately informed his family some of them would soon die. The day on which he was killed, he had business away from home, which required him to start early in the morning. He arose about four o'clock, and was on his knees, praying, much longer than was usual for him. On leaving, he bid his family farewell, which was an unusual thing for him to do. He drove his own team. The distance he had to go was ten miles. He had travelled that distance, left his load, finished his business, and started for home. He seated himself in his empty waggon, with a man by his side. The man said he seemed not inclined to talk, save every few minutes he would say, " We are alive yet," and thus they moved along for his home. The road was smooth and sandy, passing, now and then, under dry oaks, which had been girdled. As they were passing under one of these trees, a large limb fell from the tree, striking him on the head, and killing him instantly. He was a member of the church, and a good man. At my last meeting with the Indians I had the pleasure of seeing two of his children converted to God."

296. We must now flit from one extremity of the Upper Province to the other. We go from the old Niagara District to the newly-organized Augusta District. It is much smaller than the others; and this new District has a Presiding Elder new to the office, comparatively a young man, having been only six years in the ministry, under the Conference : this was the Rev. Philander Smith. It is a little strange that he should have been appointed rather than Mr.

Metcalf, his senior by one year in the itinerancy, and his superior, certainly, in education, manners, and preaching ability, and at least his equal in administrative talent. Yet Smith had the advantage in point of years, and he was regarded at that time as one of the most satisfactory preachers the Provincial Connexion could boast, clear and logical in the treatment of a subject, and what one of his contemporaries pronounced "smooth" in his style. He was very popular in his quarterly visits to the town of Perth. His Sunday evening sermons were listened to with delight by throngs of those who claimed to be genteel, though mostly of other churches. The first Sheriff Powell always went to hear him when he could, and used to say, "Such a preacher should have a hundred pounds a year," (!) which was considered an enormous salary at that day.

297. There was no antagonism or rivalry between Mr. Metcalf and his Presiding Elder, for, be it remembered, Mr. M. was placed on the Augusta Circuit, which gave name to the District. These two friends were very fond of each other's society, and spent hours and even a whole day at a time, it is said by those who were present, in sharpening each other's wits by playful discussions on almost every imaginable subject. Smith would say, "You might as well say that the moon is made of green cheese, as assert what you do." "How do you know, or how can you prove but what it is made of green cheese?" Metcalf would playfully respond.

298. The Rev. David Wright appears in the Minutes as Mr. Metcalf's colleague. But there were three on that ground. Richard Jones, who had spent the latter part of the previous year on that Circuit, remained during this year (1826–27) still under the direction of the Presiding Elder. It was Elder Case's policy to delay presenting the young men for reception on trial before the Conference, so as to

defer their reception into full connexion as long as he could, knowing that it was possible, when that event took place, they might marry, and burden their Circuits with a family. Mr. Jones was very laborious and useful. Mr. Wright's health was feeble. He resided in Brockville, and his labors were restricted to that town, (which was now beginning to rise into some importance,) and a few adjacent places. He at first preached in the court-house. Soon after a large stone church was built, with a colonnade in front, for some years the most imposing Methodist church in the Province. There was a great revival under Mr. W.'s labors, especially among the young people, with whom his lively, genial manners, made him popular. Members of several very respectable families were brought in; among others, a daughter of the Sheriff of the County, who afterwards became the wife of the eloquent and early lamented Azaria Hall, which couple gave a Missionary's wife to British Columbia, in the person of Mrs. E. Robson. There was a great ingathering on the country part of the Augusta Circuit as well. To this period, and to the township of Bastard as the locality, we must refer the conversion and accession to the church of the two Evanses, James and Ephraim, each so distinguished in his own way in the service of the cause of God. More of them anon. The noble return was made at the end of the year for the whole ground of 989 members, making a clear gain of 323. Surely those were days of prosperity.

299. Mr. Wyatt Chamberlayne was removed from the last mentioned Circuit, Augusta, to Cornwall. He was a preacher too argumentative, too calm in his delivery, and too undemonstrative to be thoroughly appreciated by the lively Canadian Dutchmen who constituted the great body of the membership on that Circuit. But there was one person who could appreciate him, who often stated to the

writer that there was a classical purity and elevation in Chamberlayne's discourses which would have done credit to a graduate of an English University.

300. This admirer of Mr. C. was a remarkable man in his way, a native of the North of Ireland, a man of uncommon native powers of reasoning and imagination, who had received a measure of classical training, and who was extensively read in the writings of the founders of Methodism, and in all the English classics that had preceded his own time,—Johnson, Swift, Pope, Sterne, Steel, Blair, and all the rest. He was not unversed in the laws of politeness, as laid down by Chesterfield. His studious habits had occasioned his failure in business at home—in farming and the linen trade. Hence, some years before this, he had come to Canada, with the small wreck of his fortune, and settled, with his motherless children, in the swampy wilds of Matilda. He had exercised his gifts as a local preacher, but his extreme intellectuality, joined to excessive deafness, caused him to be so little appreciated among his neighbors, that he was not even recognized as a local preacher till Chamberlayne discovered him and introduced him to the public. How solacing to each other, under such circumstances, must have been the companionship of two such men as Wyatt Chamberlayne and William Gill! The writer will reserve further notice of Gill for eight years longer, when his own acquaintance began with this "genius in poverty."

301. We have reason to believe that Mr. Chamberlayne's colleague, whose name does not appear in the Minutes, because he was only a Presiding Elder's supply, was Cyrus R. Allison, a native of Prince Edward, of respectable connections, whose own business energy enabled him to accumulate considerable property before he was called on to go out into the field. When young, he was a man of good

personal appearance ; but not having had great advantages of education, though he had an acute mind, and having a feeble voice and no great command of language, his first attempts were not very promising, and the District Conference refused to recommend him at the end of this year to be received on trial. He was, nevertheless, a favorite among the people in that Circuit, if the writer might judge from the number of children whom he found called after his name. He ultimately rose to be an influential member of the Conference. There was a decrease on this Circuit.

302. George Farr was appointed at the Conference of 1826 to the far distant Ottawa. This was the scene of his greatest triumphs. He was received as an angel of God, and regarded as a very able preacher. His word, at that time, was with power. Particularly, he was the instrument of a revival on the river Rouge, issuing in raising up a fine Society, which numbered among its members, old Mr. Nathaniel Burwash and all his sons and daughters. Three of the third generation of the Burwashes now adorn the Wesleyan ministry, two of whom are accomplished College Professors. Would that poor Farr had kept on the same career of usefulness ! There was a net increase of 50 on the Circuit that year.

303. Hull, in Lower Canada, which embraced several appointments on the south side of the Ottawa River, all of which used to be included in the Rideau Circuit, at the Conference of 1826, was created a separate charge, and young George Bissel was sent down from the Rice Lake Circuit, where he had been the preceding year, to take that charge. We heard him and his labors favorably spoken of. The number returned at the Conference of 1827 was large, which was 125.

304. The *Rideau* Circuit, from which Hull had been dis-

membered, reported at the same time a goodly number—namely, 287. These returns proved the increase of 102 for the whole ground. On the original ground the lively, discursive David Wright was succeeded by the quiet and methodical Jacob Poole. We have no information that he had a colleague, and no particulars of the year.

305. *Perth and Mississippi, practically* one the previous year, was *nominally* one this year. Rev. W. H. Williams went down from the Toronto Circuit to succeed Mr. John Ryerson. Some doubted the adaptation of Mr. W. for that particular place, but Bishop George was much prejudiced in his favor by a declaration concerning him, made by Mr. Ryan, when his character was under consideration, in which he asserted, "I consider that little man, just gone out, a host." It was customary for every member of the Conference to go out while his character was under consideration, which gave opportunity for a world of praise or blame, which would now be considered utterly improper. The appointment did not prove a very happy one to Mr. Williams, although he had very warm friends in some parts of the Circuit. The Conference afforded him no colleague, but the Presiding Elder employed a gentleman who lived upon the Circuit to labor as his assistant. This was Andrew W. Playfair, a native of England, but of Scottish extraction—of good connections and good education—some relation of Professor Playfair, of one of the Scotch Universities. He had borne a Lieutenant's commission in the British army, settled in the Perth Settlement at the close of the war, and erected mills upon the north branch of the Mississippi River. Some of his worldly plans had not succeeded, and he became involved, and passed through very severe perplexities. In the time of his greatest gloom, he heard Mr. Metcalf preach, and a new light dawned upon his soul. He

became very zealous and useful at once—was made a local preacher—and, in default of any other supply, was hired by the Presiding Elder to fill the place of second preacher on the Circuit on which he lived, during the year 1826–27. He was scarcely so good a preacher as you might have expected from his education and his zeal, but he was very acceptable among those who knew his antecedents. And he might have found a useful place in the general work, but that his family was so large, and his pecuniary obligations so heavy. He was very useful in a local capacity for many years, till he was promoted in the militia, being known as Col. Playfair; and then entered the arena of public politics, and was elected a member of the Provincial Legislature. He was thrown into a social circle, by which he was led to some apparent complicity with a single instance of fashionable amusement on the Lord's-day. The church action taken in the case, led to the discontinuance of his official relation, or, indeed, any nominal relation to the church, although he continued its friend to the day of his death, the particulars of which event will appear from the following notice clipped, at the time, from a secular paper: "DEATH OF COL. PLAYFAIR.—It is our painful duty, this week, to announce the death of one of the most aged and respected citizens of this county—Col. A. W. Playfair. This took place very suddenly at his residence at Playfairville, on Tuesday last, when the sad event was little expected. He was born in the year 1790, in England, of Scottish ancestry, and came to this country, at or before the breaking out of the war of 1812 between Great Britain and the United States, and has lived in this section most of the time since. At the time of his death he was 78 years of age —a veteran in years as well as in war." Now he has gone, I am bound to say, in justice to the memory of an old friend, that he assured me, that his sole voluntary offence was consenting to be at a late dinner party at Col. Gugy's on Sunday. The parlor dancing, among some young people, was in another apartment, which he only accidentally saw, and withdrew as soon after as he possibly could without offence. It must be remembered that his entertainer was a member of the Roman Catholic Church, which tolerates such things on the evening of the Lord's-day. May we not hope that he found mercy of God at last? Playfair was a man of noble stature and mein—to the last, he was straight, ruddy, and his silver locks were abundant. The re-action after the Metcalf-Waldron revival was still going on in this Circuit; there was a decrease this year of forty-three. The Methodists gladly listened to Playfair's preaching till he died.

306. Despite a decline on a few Circuits this year (1826-27) there was the noble increase of 1,098—two hundred and seventy-two were natives of the forest. There was a decrease of 20 colored.

307. We must turn our attention now to Lower Canada and the agents of the British Conference. To begin with their Annual Provincial Assembly, we learn from the biography of the Rev. Wm. Squire, that "The District Meeting of 1826 was held at Stanstead, and the assembled ministers evidenced their confidence in Mr. Squire by electing him as their secretary, the highest gift which they had it in their power to bestow. This office he discharged with honor to himself and with satisfaction to his constituents, in ten annual assemblies of the Wesleyan ministers of Eastern Canada."

308. The appointments which appeared in the British Minutes for the year 1826–27, were as follows :—

JAMES KNOWLAN, *Chairman.*

Quebec—James Booth.
Montreal—Robert Alder.
Kingston—James Knowlan.
St. Armands—Matthew Lang.
Three Rivers—Joseph Stinson.
Stanstead and Barnston—Richard Pope, Thos. Turner.
Shefford—William Squire.
Odelltown and Burtonville—William Burt.
Melbourne—One wanted.
Caldwell's Manor—One wanted.
Ottawa—One is to be immediately sent.

309. Although we are another year nearer our own times, we have very few materials for this year's history of the brethren whose names are given above. Of Mr. Booth and Quebec, we have no particulars. All we hear from Mr. Alder and Montreal, is a highly flattering obituary, furnished by him, of Daniel Fisher, Esq., grandson of the notable Philip Embury, who died Dec. 15, 1826, aged 39 years. He had shown a great interest in the advancement of Methodism in the City of Montreal, advancing the noble sum of £700 on the church, for which he would take no interest. On the day before his death, his language was, "I know that my Redeemer liveth;" and "his mind seemed wholly abstracted from the world."

310. Of *St. Armands* and Mr. Lang we have no particulars. The same has to be said of Three Rivers and Mr. Stinson. Stanstead and Barnston, which enjoyed the labors of Mr. R. Pope and T. Turner, was the scene of a gracious revival, of which Mr. Pope furnished the following particulars at the end of the year:—"The good work began soon after the District Meeting in 1826, and continued to

increase during the succeeding winter; about 100 precious souls were brought to feel the overwhelming power of saving grace.

311. "Our meetings were numerously attended, and the presence of the Lord was frequently and powerfully felt by the assembly. The revival has brought into the church persons of different character and different ages.

312. "The greater part of the fruits of this work, however, are young people in the prime of life, and of great promise to the church. The evidences of a divine change are clear and scriptural; and their piety and zeal truly commendable. It is a most pleasing sight to see men long addicted to habits of inebriety, profane swearing, and Sabbath-breaking, now bending before the throne of sovereign grace, seeking mercy; and this literal wilderness and solitary place becoming glad, and this desert rejoicing and blossoming as the rose.

313. "It is supposed that about three hundred persons have been savingly brought to God in Stanstead these last three years; about two hundred of whom have joined the Society. I have administered the ordinance of baptism to two hundred and seven persons in Stanstead, all of whom gave a clear and satisfactory account of their conversion to God; and I have no knowledge of more than two or three, who have, from the beginning of this work of grace, departed from the way of truth. At the Ferry, also, six miles from Shipton, there has been a gracious revival of religion, and many have been made the subjects of a gracious change."

314. Rev. Wm. Squire's memoir does not leave us uninformed about Shefford Circuit, to which he was re-appointed. "His return for another year was hailed with joy by the people." He had himself to mourn for the unfaithfulness of some, whom fidelity to the discipline of the church

obliged him to dismember. He was enabled to say, however, at the close of this his second and last year: "There has been a steady advancement in the knowledge and love of God on the part of the members; peace has been given us in our borders; prejudice against the truth has declined, and God has been glorified in the conversion of some, and in the triumphant death of others. He has given us the evidence that many will be our hope and joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

315. We have nothing further from the remaining Circuits in the District, one of which, Ottawa, we know was not occupied; and two others, we opine, were supplied from other Circuits—namely, Melbourne and Caldwell's Manor. Mr. Burt furnishes no particular of Odelltown this year.

1827-28.

316. The successful Conference year, 1826–27, was destined to terminate with a very anxious though important Conference Session. This, as the reader will have been prepared to expect, commenced in the rising village of Hamilton, on the 30th of August, 1827, and continued its sessions till the 7th of September, a period of eight days, thus overreaching the time of the preceding one by two or three days.

317. Our principal subject, the Rev. Mr. Case, was again elected Secretary. It was not "Bishop George" who presided, as some had anticipated, but Bishop Hedding. And it perhaps was well that one so well adapted to manage the proceedings of a stormy, deliberative assembly, was in the chair. He was accompanied by the Rev. Dr. Nathan Bangs, the Connexional Book Agent from New York, who, though not entitled to vote, gave his opinion freely on the important matters which engrossed the deliberations of that Con-

ference. His large acquaintance with connexional matters, and his knowing Canadian affairs so well, also his being so well and favorably known himself, caused what he said to be received with great consideration.

318. No less than nine were received on trial with the Conference as travelling preachers, the first seven of whom, certainly, had been employed one year, and some of them more, under a Presiding Elder. These were: Matthew Whiting, John H. Huston, John C. Davidson, George Poole, Richard Jones, John S. Atwood, and Cyrus R. Allison, all of whom have been introduced to the reader. So also has the eighth, Peter Jones 2nd, who was the first native Indian preacher introduced to the Conference. He was well worthy of this distinction, and it was only because of Mr. Case's extreme caution that this had not been done before.

319. There was yet another name required to make out the nine. This was James Norris. Though not before introduced to the reader as a Presiding Elder's supply, we are almost morally certain that he did travel a part of the preceding year, but on what Circuit we are not at this moment able to say. He was a native of Ireland, where he had been converted and became a local preacher; thence he removed to the United States, and had been solicited to join the Pittsburg Conference, but declined. He came to Kingston, where he resided and preached locally, for a time, before offering himself to the Conference. He was married and had one or two children, but his abilities and desirability for the work were thought to counterbalance any objections arising from that source, and he was accordingly received.

320. Among the five received into full connection, three were decidedly men of mark, and left the impress of their character on the connexion. These were James Richardson, Anson Green, and Egerton Ryerson. The remaining two

were not a whit behind them for moral worth; but one of them, with, perhaps, somewhat less ability than those mentioned, was compelled much earlier than the others to retire from the effective ranks by bodily infirmity—we speak of the devout Daniel McMullen. The remaining one of the five stood in a class by himself, perfectly unequalled—we refer to the inimitable John Black.

321. A fellow-candidate of Mr. Black's has preserved the following memorial of their examination prior to admission:—"It had been intimated that we were to have a severe grinding, and I felt a good deal of timidity; but the humorous answers given by Bro. Black to several of the questions, quite took the examiners by surprise, threw them off their severe and sage-like dignity, removed our embarrassment and made us feel quite at home. For instance, it had just leaked out, that the Rev. John Ryerson had been made Presiding Elder, and he was to examine in Church History. With unusual gravity and dignity, Mr. R. propounds the question: 'Brother Black, will you please tell us who Polycarp was?' 'Polycarp! Polycarp! your reverence, I think I have heard he was Presiding Elder of Smyrna.' The effect upon the examiner was convulsive, and it was a long time before he could sober down again. To Mr. William Ryerson, who asked the candidate 'What is logic?' he replied, 'The art of reasoning, sir.' Yes, but reasoning how? 'Oh, with the tongue or pen, as you please, sir,' was the laughter-provoking reply. To Mr. Metcalf, the examiner in Theology, who inquired, 'What would you say to an Arian, who should tell you that Christ is called God merely in the sense in which Moses was said to be a God unto Pharoah?' 'What would I tell him, sir?' said Mr. Black, 'I would tell him you are very much

mistaken, sir.' Mr. B. made us all feel very much at home, and we passed through our examination with perfect ease."

322. By a proceeding which was very common at that day, but which would seem very strange to one with modern ideas, one of the candidates was received and ordained deacon, and allowed almost immediately to "locate." This was Daniel McMullen; but this was for want of health, and it was expected that he would return to the work after a year's rest, which he did. Part of that year he spent in study in Toronto, under the direction of a gentleman, Mr. Thomas Vaux, who kept a select school in which the elements of a classical education were given. The writer there made his acquaintance, in the character of a fellow student. A compact, rosy young man was Mr. McM. at that time, and very studious and devout.

323. Mr. Demorest's location has already been spoken of. He retired to Demorestville and took charge of his father's extensive business, who died soon after. T. D. was very active in preaching while in a local sphere; and a variety of afflictive providences were preparing to thrust him out again into the work—such as the loss of children, wife, and property. But, for the present, we must leave him in retirement.

324. The annual and inevitable question, "Are all our preachers blameless in life and conversation?" asked concerning every member according to seniority, originated very anxious deliberations at this Conference. Printed circulars had been disseminated through various parts of the connexion charging the Conference with a departure from the original principles and practices of Methodism; and particularly making grave allegations against several of its more prominent members. These fly-sheets were anonymous, but the suspicion of writing and circulating them was

fastened on the Rev. Henry Ryan—inasmuch as those missiles were in harmony with much of his conversation as he travelled up and down the country, which his freedom from any particular pastoral charge, as a superannuated preacher, enabled him to do. When his name was called, and the question was asked, "Is there any thing against his moral and religious character?" some one arose and objected against him that he was employed in "sowing dissension" in the church. Mr. Torry says the charges were preferred by Mr. Case. This brought on a lengthened conversation, in which many of his sayings and doings were brought home against him. The principal speakers for the accusation were Messrs. Case, Madden, Chamberlayne, and he three Ryersons. Besides Mr. Jackson, we have learned, that up to this point, and beyond it, the venerable Thomas Whitehead was inclined to sympathise strongly with his early friend. Ryan is said, by those who remember the scene, to have made a most able defence. The then youthful Egerton Ryerson, we were told, turned to a friend at its close and exclaimed, "He is a most masterly debater!" Though he boldly reiterated and charged much contained in the circulars upon the Conference, yet their authorship was not fully brought home to him; and his character passed. His withdrawal, which took place at this Conference, occurred in this way:—some brother, in the majority, who had voted for the passing of his character, upon a more mature acquaintance with the case, moved a reconsideration, upon which Mr. Ryan arose and withdrew. The rest shall be told in the words of one who was then present, a young man, who loved him with strong affection.

325. Speaking of Mr. Ryan's arrest of character, this person says, "After being fully ventilated in a long discussion, culminated in renouncing the authority of the body

and walking out of the Conference. Before leaving, however, he declared most solemnly that he *would never make or head a party.* If he ever did, 'he hoped his right hand might lose its cunning, and his tongue cleave to the roof of his mouth.' As he was passing down the side of the church to retire, I sprang from my seat, threw both arms about him, and, with tearful eyes, held him fast for some time, earnestly entreating him to reconsider his hasty decision, and forbear to bring destruction upon himself, if not upon the whole church. It was an eventful moment, but we felt that we were right, and praying that God would bring him to a better mind, we went on with our business." —[MS. Reminiscences, by Rev. Dr. Green.]

326. One of those who had taken a prominent part in these anxious deliberations, and who now began to show very effective talents for government, although yet a young man, was appointed a Presiding Elder of the Niagara District. Perhaps Mr. Madden shrunk from the conflict which he was approaching, and thought that the reins should be entrusted to younger and more vigorous hands. John Ryerson, whose nomination in the Cabinet had already leaked out, was therefore read off in the list of Stations as the Presiding Elder in his place. We have nothing special to record concerning him for the first year of his incumbency in an office which he so long held.

327. The old *Niagara* Circuit was restored to its original form, thus embracing anew the town of Niagara and village of Queenston. The Rev. David Youmans was re-admitted into the Conference, not without some earnest opposition, and put in charge of this Circuit. An effective colleague was given him in the person of Rowley Heyland, who, by this appointment, was sent back to the place where he first began to exercise as a local preacher. A third man

was employed, for at least part of the year, in the person of John Armstrong. There was a small advance on the returns made for the two Circuits the previous year.

328. Mr. Madden surrendered his District for the noble Ancaster Circuit, with Mr. Green as his colleague, re-appointed for a second year. The town of Hamilton had desired to be made a separate station, with a liberal offer, if Mr. Green were restricted to themselves; but this was overruled. And it was well, apparently for the Circuit, as it enjoyed still greater prosperity than it had enjoyed the first year of his stay. Happily, Mr. G. has furnished us materials for illustrating the state of this Circuit during this year, 1827-28.

329. "Immediately after the ordination service had ended, Mr. Isaac VanNorman, from the Middle Road, Nelson, came to me with a joyful countenance, and told me that the good work had broken out in earnest in his neighborhood; that a number of young people who had been deeply convinced of sin under my farewell sermon, were earnestly seeking salvation; and that some had already obtained pardon. He strongly urged that I would not think of confining my labors to the town, but come and help to gather the fruit in his neighborhood. Immediately after Conference, I hastened to these anxious people, and spent as much time with them as my duty to other parts of the Circuit would allow. A large number were gathered into the fold of Christ. I took in thirty members myself before the first Quarterly Meeting.

330. "My colleague was the Rev. Thomas Madden. He was a good theologian, an excellent disciplinarian, with good pulpit talents, but not a powerful revival preacher. He was clear, but not warm; instructive, but not arousing. He generally preached good sermons, but not great ones.

He was rather above the ordinary size, well made, light complexion, and commanding in his appearance. In a word, he was a good pulpit man, but not a moving orator. We spent a very comfortable and happy year together."

331. Before this Conference year was ended, the writer of this history was called out by Elder Case and sent to a neighboring Circuit, and went from that Circuit to attend a camp-meeting in the Ancaster Circuit during the month of August, 1828, held near where Waterdown now flourishes. He made his first attempt to preach abroad; under that feeble attempt a young lady professed to be led to Christ. That young lady afterwards became the wife of Mr. Green, now Dr. Green. She was a daughter of Caleb Hopkins, Esq., long a member of the Provincial Parliament. There was a net gain of fifteen in the Circuit during the year.

332. Mr. Gatchel was transferred from Ancaster to Lyons Creek. It was no change for the better, temporarily considered. We have no particulars, but the returns indicated that he more than held his own.

333. George Sovereign removed from Toronto to Dumfries. At the camp-meeting already referred to, held in West Flamboro', where the writer first met Mr. Green, he for the first time was admitted to the company and conversation of any considerable number of the preachers. There were among them some excellent talkers, such as Prindle, Richardson, Wm. Ryerson, and Mesmore. But Sovereign, though not a good elocutionist in the pulpit, had great conversational powers and great stores of information, and was not a whit behind the very best. From some cause or other, there was a decrease on his Circuit in point of numbers at the year's close.

334. Griffis and Corson were brought together from the east and west, and met on the Long Point Circuit. We have

no particulars. They must have labored hard, and met with great success, for they reported nearly one hundred increase at the end of the year.

335. Mr. Whiting was removed from London to Westminster. His name appears alone in the Minutes for that Circuit; but who the person that was sent to assist him, at this writing, we are unable to say. Although he followed laborious men, he was enabled to report an advance on their returns.

336. Persevering John Huston, after three years' travelling on Circuits under the Presiding Elder, finds his name in the Minutes, and himself appointed to the charge of the London Circuit. His reception, too, seems to have been not a mistake, as he reported a net increase of forty in the membership at the close of the year.

337. The indefatigable George Ferguson was removed from Amherstburgh, and brought down to the Thames Circuit; and Edmund Stoney, who gave up the first-mentioned Circuit to Ferguson, went and took Amherstburgh, which the latter had vacated. Mr. Ferguson found 177 on the Thames Circuit, and he returned at the end of the year 197, a net gain of twenty; Mr. Stoney found 256 members, whites and Indians, at Amherstburgh, and left 253, a slight decrease. It was hard to rise above Ferguson's numbers.

338. The *Grand River* Mission reluctantly relinquished Alvin Torry, who was transferred to the Genesee Conference, and remained usefully employed in the United States; but that Mission found a worthy successor to Mr. T. in the person of Joseph Mesmore, than whom no man was ever better adapted to gain and keep the confidence of the Indian members. The numbers went up under his first year's ministrations from 8 whites to 20; and from 50 Indians to 105 a net increase of 67. These were living epistles in commen

dation of his ministry, better than all the self-eulogy in the world. The writer met him and a large number of his flock at the Flamboro' camp-meeting, above mentioned; and he must pronounce their devotion to have been most exemplary. This Mission will, perhaps, be brought under notice in connection with other labors before this year is disposed of.

339. Mr. Case was still Presiding Elder of the Bay of Quinte District, and the "Superintendent of the Indian Missions and schools within its bounds." These two engagements gave him incessant employment. His spare time, if such a term could be applied to him, was mostly spent between the Credit and Grape Island Missions. Mr. John McCarty's, in the rear of Cobourg, being central in his District, and near the Rice Lake, where he had projected another Missionary settlement, was a place where he often rested himself a little as he was passing,—east, west, north, and south. During this year, 1827-28, the writer often saw and heard him, as he was passing backwards and forwards through the town of York. In one of those visits he gave one of his only two pair of woollen socks to a native helper, David Sawyer, who was going under his direction to Schoogog Lake; but they were soon replaced—Mrs. Dr. Stoyles furnished the yarn for a new pair, and my good mother plied her knitting-needles till they were finished. Mr. Case, by virtue of his office as Presiding Elder, attended our Quarterly Meetings, but he usually gave up the Sabbath sermon to our eloquent stationed preacher, Rev. William Ryerson.

340. The first positive glimpse of him that we get in contemporary records, is from a letter, dated "Grape Island, September, 1827," and addressed to his son in the Gospel, "Mr. Peter Jones, York," which we give entire, as it portrays his watchful solicitude over every part of the work,

and furnishes inside views of many things which it is interesting to know; and, especially, shows where and when he proposed to hold his Quarterly Meetings for the early part of the year in the western half of his District:

341. "DEAR BROTHER,—To-day I received your letter at Belleville, dated at York, 15th inst., which explained the reason of your not coming on as we expected. We felt the more disappointed as the Rice Lake Indians came down and spent the Sabbath with us at the Hamilton chapel" [back of Cobourg] "and we needed an interpreter. We, however, had quite a good meeting with them, and they expressed their satisfaction. One of them said 'My heart feels warm all day.' Another said, 'My heart warm; my heart feel big to go up.'

342. "They have been waiting all the season for a school, but the young man, Bro. Biggar," [now the Rev. Hamilton Biggar] "who was to teach, became sick, and could not go. The solicitude of the chiefs and others was so great that we concluded to build a house for the school and meetings; and men are engaged to complete the work, and commence the school. The Indians say they will leave their women and children behind when they go out to hunt.

343. "I wish you to say to Bro. Richardson that so soon as the school can be divided, and the school-room can be prepared for the female school; and if a female teacher be wanted, Sister Eliza Sellick is willing to engage as an instructress in the female department. She would be ready to commence by the first of November. The subject might as well be mentioned to the elder Miss S., as I understand she has expressed a willingness to engage in a female school at the Credit." [Miss Sellick was employed.]

344. "Say also to Bro. Richardson, that as the present time appears to be favorable for fishing, it is desirable that

the Indians be put in a way of procuring plenty for themselves; and it would be well for them to procure both barrels and salt, and put up quantities of fish both for themselves and for sale.

345. "I wish Bro. Richardson to write me the progress of his building; and especially whether Sister Sellick will be wanted. I shall expect a letter from him at Kingston, the 8th October, and at Belleville, the 17th October." [Whence we may understand that he expected to be at those two several places, at the above dates respectively, in going around his District.]

346. "The Quarterly Meetings stand thus, which please communicate to Bros. W. Ryerson, J. Black, and J. Wilson: Cobourg, Oct. 20th; Cavan, 27th; Yonge Street, Nov. 3rd; York, 10th; Toronto, 17th; Whitby, 24th; &c., &c. Your Quarterly Meeting will be in the week time, after the Toronto Quarterly Meeting.

347. "On further reflection. I think you may as well dispense with coming down at this time, as many of the Indians are about to depart for their huntings; and, especially, as the Indians in the west very much need your services: so that I think you had better direct your first labors to the Thames, where they are getting religion, and have been waiting a long time to see you. I would advise —as soon as your health will permit—you step up to the assistance of Bro. Carey, at Munceytown. And when you arrive there, you will know whether it will be necessary to go on to the Sauble and Bear River. I think some one of the Indians should accompany you, if possible, so that if your health should fail, the necessary services may be performed for the instruction of the Indians. I think, too, you should favor yourself with respect to speaking. I hope you will not fail to go up to Muncey as soon as possible,

so as to return by the time of the Circuit Quarterly Meeting. It may be necessary for you to be gone four or five weeks. I have only time to say, that the Indians here are doing well in their temporals; and mightily engaged in religion; several of them have been sick, but are getting better. "Very affectionately,

"W. CASE."

This letter is endorsed on the back as follows:—"The Postmaster will do a favor to send this to Rev. W. Ryerson, to be forwarded to Mr. Jones."

348. On the 19th of September, 1827, we left Mr. Case at Grape Island; on the 15th of October following, we find him at Hallowell addressing his old friend, the Rev. Zachariah Paddock, at Rochester, N. Y. The salvation of the Indians was still his theme. It was as follows:—

349. "Hallowell, Oct. 15th, 1827.

"DEAR BROTHER,—Yours, by Bro. McCarty, accompanied by a bundle of reports, I received on my arrival in Cobourg. For three days we were looking out for your arrival, and should have been exceedingly gratified if you could have made it convenient to have visited us, and especially as the Rice Lake Indians came out to the chapel and spent the Sabbath with us. I have a hundred things to say which would fill my sheet a hundred times, and which you and your family would delight to hear, about the good work of the Lord among the Indians; but can only remark that Bishop Hedding was very much gratified in witnessing their devotion, and hearing their answers to questions proposed. I will notice a few:—

Bp.—'How many souls in your body?' Ans. 'Three hundred.'

'How many have become sober men?' Ans. 'All give up drink: not one drink whisky any more?'

'How many of your men and women pray?' Ans. 'They all pray but one; old Johnson he no pray much, he know nothing about—in his heart.'

"I enquired of the three chiefs thus: 'You say you want a school that your children may read. But we cannot have one till spring, as you are about to renew your winter's hunt far away.' Ans. 'We all go away to hunt soon now, but if our children learn to read, we will leave our women and children.'

350. " 'They make baskets and brooms to get flour, and they catch fish to eat, and we come back from our hunt and see them in the spring.' So earnest were they for their children to be instructed, we have therefore concluded to commence a house immediately, and have engaged a worthy young man, who will commence the school so soon as the house is ready, which probably may not be before the 1st of December.

351. "Concerning our Conference, I must refer you to Brother Demorest, who will hand you this, and will detail to you further particulars, and especially of the Indians on Grape Island. I will only say that we have a house there for schools and meetings 25 x 30, with a room finished in the chamber for a bed and study for the teacher. Also a small parsonage-house for the Missionary and teacher's home. The Indians have ten houses 15 x 20 on the foundation, 7 of which are about to be completed. About 150 belong to the community, 100 or more to the society, &c., &c. This whole establishment cost the Missionary Society nothing. We have obtained subscriptions and brought the labor of the Indians to bear, so as to accomplish thus far this work without any burden on our funds. About $200 will complete the houses, which sum remains to be provided for. I konw not how, bnt I have ventured to be accountable, trusting the Lord and his faithful people. The whole expense of the Rice Lake school also rests on me, as also that of the female school at the Credit, and a part of the expense of the school at Lake Simcoe. This may be a venture; but where calls are so great, and the path of duty so plain, *we dare not hesitate.* A field of many thousands is now opened and are calling for our instructions, both in this country and the United States, and these thousands, too, of the same language as our schools. They must be provided for with Missionaries and school teachers.

352. "An interview lately with some Western Chiefs from beyond the Michigan Lake (one of our school teachers conversed with them at Fort Malden) give us reason to hope for their improvement. I could tell you much, but time forbids. O that you were here to help us! O help us by your prayers! And any donations from wealthy benevolence will be faithfully applied. Our report will be delayed some time, not for want of matter, but time to prepare it.

We will send it you when done. The avails of our societies the past year, are $1,000 ; a sum, however, inadequate to the expense of 3 Missionaries and 6 schools, stationery, expense of translation, &c., &c.

353. "The Rice Lake school will be the eighth in this country, and the female school at the Credit the ninth. This will go into operation by the 1st Dec. The reason for this school is, that 50 scholars are too many in one school, and then the weight and influence of the female character for the improvement of the rude manners of savage society.

354. "We know we have your hearty wishes and co-operation in everything that relates to the spread of the Gospel among this unfortunate people. Because they are poor, forgotten, promised to the Messiah and blessed by God. To him be praise and glory ! Amen. Amen.

"Ever yours,

"W. Case.

"P.S.—I believe you can't read this. I wrote this morning in haste. Brother Davidson transcribed it.

"W. C."

355. By the 22nd of October, he had made his way westward as far as Cobourg, at which place and date he wrote his friend Healey to Kingston, a letter which reveals the difficulties which began to beset the friends of peace and order in the connexion, and the extreme caution and wisdom of Mr. Case. The letter is as follows :—

356. "Cobourg, Oct. 22, 1827.

"Dear Brother,—At our Quarterly Meeting, which closed yesterday, we had a very good time. About eight or ten mourners at the altar—two professed peace. Our old friend, but late antagonist, was with us at the meeting. Although we did not invite him to take part in the public meeting, yet we treated him in a friendly manner. The reasons why we did not invite him to speak, were those which have influenced us in every other similar case. We considered we could not depart from the custom without condemning former proceedings—at the same time we might establish an improper precedent in the District, through which he is about to pass. Where is the difference between his case and other men who, dissatisfied with something or other, have renounced their brethren and withdrawn from the Conference? And, indeed, why should a man be caressed by a ministry whose influence he has endeavored to destroy, by holding them up to the contempt and derision of the people of their charge? Is it any extenuation of his fault, that the infamous circulars have failed in their designed effect?

357. "Mr. Ryan professed much friendship. In this there appears some hidden design, for instead of professing his sorrow for the infamous and defaming circulars, he is full of fulsome flattery to the preachers' faces. Probably he now thinks that a more effectual method of carrying (out) his designs, is to decoy by flattery and pretended friendship a majority of the preachers into his favor, that he may be able to tread on the rest. Look, too, at the *wisdom* and *prosperity* of this man's proceedings: At one time he is so zealous for the safety of the church, that he believes she will be 'upset' and 'ruined' if the Presiding Elders are to be chosen by the Conference; and in order to save the church in Canada from ruin, we must violently break off our connection with the Conference in the States. But now, to serve another purpose, he can believe, not only that the above change" [*i.e.* in appointing the P. E.'s,] "but even greater changes are necessary?"

358. "The measure which he took to get into the chapel at York, I understand, was that he threatened to preach in the market. The trustees, rather than have an opposition raised, consented to have him preach in the chapel. So he now uses this as a plea to get into other chapels. I think, however, that I would not interfere, but let the trustees do as they think most advisable; but I shall neither give out any appointments for him, nor take any part in his exercises.

359. "Brother, where is the sincerity of his professions of friendship, when he would threaten to preach in the market? And yet he would make our people believe he 'means no harm'—'does not mean to excite any contention.' Let those believe him, who believe his circulars. But I have no confidence till he recalls his abuses against the Conferences and individuals whom he has violently defamed.

"Yours affectionately,

"W. CASE.

"P.S.—You need not make this public, as I do not wish our people or the public disturbed with our difficulties.

"W.C."

360. After fulfilling the tour of Quarterly Meetings mapped out for himself—Cavan, Oct. 27th; Yonge Street, Nov. 3rd; York, 10th; Toronto, (Township) 17th; and Whitby, 24th;—we find him on the 9th of December, 1827, once more at Cobourg, whence he writes to Peter Jones a letter which reveals his plans and solicitudes, and which we give below:—

361. "Cobourg, Dec. 9th, 1827.

"DEAR BROTHER,—I did not see the Schoogog brethren, but sent them word to be out to the neighborhood of Mr. Stone's. You would do well to be at Bro. Moore's by Friday night, the 21st inst., so as to spend the Saturday, Sabbath, and Monday with them. I hope you will endeavor to correct any false notions which may have been propagated by the prophet. Warn them against trusting to anything but from the word of God.

"I understand the Schoogog brethren are very desirous for a school. Indeed, they ought to have a common centre for meeting, and I wish you to encourage them, that so soon as we can get time we will endeavor to get a school for them somewhere out where they live.

"Your appointments stand thus: Mr. Stone's—22nd, 23rd, 24th inst. Rice Lake—Mr. Ellsworth's—27th, 28th, 29th, 30th, 31st, January 1st. And so be at Belleville, the 5th of January; Grape Island, 12th; Cramahe Quarterly Meeting, 19th. On the Tuesday following a Quarterly Meeting for the Indians at the chapel in Hamilton: to commence at the usual time in the morning for love-feast. Perhaps some of the Schoogog brethren might come down. The meeting, probably, should begin on Monday evening, and continue till Tuesday in the evening. We will be there if the Lord will.

"The Indians at Rice Lake are much pleased in having a house and school. The house is comfortable—22 by 20—and I expect it will be crowded when you come. The Indians will, perhaps, all be out there at the time. The school commenced by Bro. Biggar on the 13th November, and has been increasing ever since. It now consists of about 30. The women are very industrious in providing for their families while the children are at school. They come out every few days with loads of their ware and sell for provisions and do well. This very circumstance will lead to industrious habits.

362. "Peter Nasson is recovering from his sickness. A faithful man, but rather imprudent, being too harsh in his manners. This is not for want of goodness, but information; so take especial pains to instruct him in the nature of the Christian religion; that men are to be converted, not by pains and chastisement, but by the instructions of the Gospel. Our arrangements are made to go to Lake Simcoe school from the Newmarket Quarterly Meeting, 2nd February, and we wish you to accompany us. Bro. Beatty and others will be in company.

363. "Farewell, Bro.! Don't fail to come down, if health permits, and come praying that the Lord will enable you to feed and strengthen the poor hungry souls.

"Yours, "W. Case."

364. Mr. Case passed on from Cobourg to Belleville, where we find him on the 20th of October, writing to a friend in Cobourg, so that the advice and directions it contained might intercept Peter Jones at that point in his downward journey, and before he went out to Rice Lake. Peter was to be there by the 27th, according to the plan of appointments given out for him by Mr. Case, as laid down in his last letter.

365 "Ebenezer Perry, Esquire, Cobourg.

"Belleville, 20th Dec., 1827.

"Dear Brother,—Through you I wish to communicate to Bro P. Jones several particulars. In the course of his instructions to the Indians it might be proper and necessary to caution them against unnecessary expenditures, such as sleigh rides, fine coats, boots, hats, watches, &c., &c. Indeed, they should be doing something for themselves. And they might now lay up for themselves property, preparatory for school materials, for their buildings, &c., and advice from Peter would be important. And then friends of the white people would be persuaded to continue to assist them if they are willing to hear advice in regard to their property. So long as they go on in this way they will never be free from debt, and never come to any civilized way of living, for they will never be able

366. "It might be proper for Peter to encourage a few of the most intelligent of the Indians, say five or six, to come to the Quarterly Meeting at Grape Island, the 12th Jan. The condition of the Indians here is improving, and the school doing well.

"I understand the Grand River Indians have been among the Indians back of Rice Lake practising their necromancing, fortune-telling, idol worship, &c. Peter should inquire into the matter, and take much pains to correct any thing of this kind.

"Tell Peter he need not stop at Belleville (on Sabbath, 6th Jan.) as they have preaching every Sabbath at Belleville. He may come on down to the Island. We expect the Indians down from their hunting by about that time.

"Yours, "W. Case.

367. "P.S.—Not knowing how to get a letter to Peter Jones, I write you and wish you to forward it to him at Ellsworth's.

"Don't forget or neglect to obtain the lease. We wish Peter Jacob to continue at Rice Lake, as we talked when I parted with him; he may take a notion to come down with P. Jones. He should stay there and keep close to the schools, and assist Mr. Biggar.

"W. C."

[Note.—Mr. H. Biggar had recovered and commenced teaching at Rice Lake.]

368. From Mr. Healey's diary we find Mr. Case preaching in Kingston on Christmas-day, and holding the Bay of Quinte Quarterly Meeting in Ernestown on the following Saturday and Sunday. Souls were converted at all those services.

369. By the 5th of January, 1828, the indefatigable Peter Jones was down at Grape Island, where, on the 10th, his father in the Gospel, Mr. Case, met him. A few extracts from the Journal of the former will show how they were employed, and how long they enjoyed each other's society:—

370. "Elder Case arrived at noon, when the Indians showed how glad they were to see him, by every man, woman, and child, coming out of their houses to take a peep at their spiritual father, Keede Makahdawekoonahye, (the

big black-coat man). In the evening Elder Case spoke to us on the goodness of God in sparing our lives and bringing us together once more. He also related the happy death of Mr. Cunningham, who died last Sabbath in the triumphs of faith. The brethren paid great attention. Wm. Beaver interpreted.

371. "Saturday, 12th.—Went with Elder Case and a party of Indians to Sauguin Island to chop firewood. In the evening, the Indians were collected together to show what they had manufactured within the last two weeks; it amounted to 172 axe handles, 6 scoop shovels, 57 ladles, 4 trays, 44 broom handles, and 415 brooms. These were examined by Elder Case, Mr. and Mrs. Waldron, and Mr. and Mrs. Williams, who highly approved of the work, and commended the Indians for their industry. It was the most pleasing specimen I ever beheld of Indian industry; and could those benevolent persons who have given of their abundance for the good of these people witness such a sight, I think they would be more than repaid for all their gifts of love. Attended a prayer-meeting in the evening.

372. "Sabbath, 13th.—At half-past 8 a.m., love-feast commenced and continued till 11 o'clock. The whole time was taken up by the Indians telling what God had done for them in showing them the good way to Ishpeming. One said, 'I have overcome, by the help of Jesus, my worst enemy, whisky, so that I have no more desire for it. I have also overcome lying, speaking bad words, and hatred; I now love all my brothers and sisters, and hope we shall all see each other in our Great Father's house above.' About noon public service was commenced by Elder Case, who explained the nature of the old covenant given to the children of Israel by Moses, and also the nature of the new, as revealed to us by Jesus Christ. I interpreted sentence by sentence.

Brother Waldron exhorted the white people in a feeling manner. A collection was taken up. I was pleased to see the willingness of my native brethren to cast in their mites for the support of the Gospel. The Lord's Supper was administered to about 90 natives. In the evening, Elder Case baptized an old Indian woman from Kingston, and her three daughters, who had lately been snatched from the burning of *Skootawahpoo!* (fire waters), also five infants. Our prayer-meeting in the evening was lively and powerful. Some of our white brethren told us their experience, which I interpreted to the Indians, who were much pleased to hear what God was doing for them.

373. "Monday, 14th.—Assisted Brothers Case and Waldron in forming this Society into classes: their numbers amounted to 172, including those from Kingston. We divided them into six classes, appointing leaders to watch over and instruct them in their way to heaven.

374. "Wednesday, 16th.—Attended a council of the Indians, the purport of which was to petition the Governor for a small tract of land, for the purpose of obtaining firewood and pasture convenient for the establishment. The following persons were appointed to wait on his Excellency, viz.: John Sunday, John Simpson, William Beaver, Jacob Shippegaw, and John Pigeon—Chiefs and principal men of the tribe. They also requested me to accompany them, and assist them in their request. In the evening Elder Case gave a few rewards for industry to those who had made the most brooms, axe handles, and ladles, for the last two weeks, with a view to stimulate them to greater industry.

375. "Thursday, 17th.—Prepared for our journey to York. After speaking a few words to this devoted people, we commended them to God, and departed from them bathed in tears. Since my last visit to this place five adults have

died in the triumphs of faith, amongst whom was John Moses and his daughter Jane, the first-fruits on this Mission.

376. "Saturday, 19th.—Arrived at Cramahe at 10 o'clock, where a Quarterly Meeting is to be held this day and to-morrow. The service commenced at 1 p.m., when the Rev. W. Case preached from Rev. iii. 15, 16, 17. I endeavored to exhort after in Indian and English. The prayer-meeting was owned of God to the conversion of some souls.

377. "Sabbath, 20th.—At 9 o'clock the love-feast commenced. Some were enabled to rejoice in God. At noon Elder Case preached, and I exhorted both in Indian and English. The holy sacrament was then administered to a goodly number. At the close of these services I accompanied the Indians about five miles off to Mr. Powers's, where I preached in a school-house, from Luke xix. 10. Mr. Holmes exhorted and concluded the meeting."

378. On the 1st of February, 1828, we find the two friends again, like Paul and Timothy, starting on a Missionary tour from York to the northern tribes. We quote again from Mr. Jones's Journal. He says, "About 9 o'clock, Elder Case and I started for Lake Simcoe and Newmarket—reached Mr. Hartman's, where we slept.

379. "Saturday, 2nd.—About noon left for Newmarket, where a Quarterly Meeting is to be held. Found the state of these Indians very flattering: most of them remained firm in their profession of the Christian religion, and more had been added to the church since our last visit.

380. "Sunday, 3rd.—Love-feast commenced at half-past eight this morning; many of our white friends spoke of the dealings of God to them, and our Indian brethren bore a good testimony to the love of the Saviour in their hearts. An Indian from Lake Huron said, 'Brothers and sisters, I

will tell you what the Good Spirit has done for me: Once I was very wicked and very ignorant; but a short time ago, I found the good way, and now I am very happy in serving the Good Spirit. I hope to see all our white brethren as well as all our Indian brethren in our Father's house in heaven.' An Indian woman said—'I have a long time been wandering in the forest, not knowing where I was going, but was hedged about in darkness, so that I could not see the good way; but on hearing that some of my own kinsfolk had found the Good Spirit, I started in search of them, and when I found them they told me all about what the Great Spirit had done for them; how he had sent his Son into this world to tell the Indians as well as white people what they must do to be good and serve God, and how he had died for all people, and that as many as would believe on him should be saved and go to heaven. I believed what they said, and began to call upon the Great Spirit, to forgive my sins and make me happy, so that I now see the good way, and intend to walk in it as long as I live.' The holy communion was administered to a number of white people, but the ordinance was put off with the Indians till after the public service, and the baptism of a number of them. About noon Elder Case preached from the character of Abraham and Lot, and the destruction of Sodom and Gomorrah. I gave the substance to my native brethren, and spoke a few words to the whites. After dismissing the congregation we commenced taking the names of those who were proper subjects for baptism—the number amounted to thirty. Being placed in a row, Elder Case asked them several questions; at the end of each they answered in the affirmative, *ahauh*, (or yes); they were then commended to God in the solemn ordinance of baptism. They appeared much devoted to God, and to enjoy his love in their hearts. The holy sacrament was then administered to about fifty Indians, and it was a solemn time; many a tear fell from their tawny cheeks, bespeaking the sincerity of their love to the Saviour of the world. In taking down their names, we found two men had two wives, on which account we were obliged to withhold the ordinance of baptism from them until they proved their determination to live like Christians, by parting from the last wife they took.

381. "Monday, Febuary 4th.—According to appointment, held a meeting with the Indians in the evening. Elder Case and I endeavored to instruct them in many things —in religion, industry, and economy. After this we formed them into three classes, of 25 or 30 each, and appointed two leaders to each class of the most pious and gifted amongst them."

382. Early in February, we find Mr. Case in the western part of his District. He availed himself of any occasion of contiguity on the Credit Mission to look in on its operations. According to Mr. Jones' journal, Mr. C. passed through the Indian Village "on his way to the Toronto (township) Quarterly Meeting," which took place on the 9th and 10th of February, 1828.

383. On the following Saturday night, he arrived at the Credit in time for the usual Quarterly Meeting prayer-meeting. "On Sabbath, 17th, at 9 a.m., love-feast commenced—a time of rejoicing to many souls. At 11, Elder Case preached, and 'Mr. Jones' gave the substance to the Indians. A collection was taken up for the support of the Gospel, amounting to $17 50; and never were people more willing to cast in their mites for any benevolent purpose. Elder Case baptized a few native converts from the River Thames and Lake Simcoe,—eight adults and six children.

The holy sacrament was then administered to 111 natives, and a few whites. At our Sabbath-school, at 3 p.m., we were visited by Judge Willis, Rev. Mr. McGrath and son, and Col. Adamson. Judge Willis manifested a deep interest for our general improvement, and appeared highly gratified with the advancement the children had made." Rev. Mr. McGrath was a neighboring Episcopal clergyman. Judge Willis was a good man and upright judge, whom the clique which then governed Canada could not endure, and had influence enough to have him removed.

384. Friday, 22nd of the same month.—Mr. Case took part in one of the first Missionary meetings ever held in the Province. We give the particulars from Mr. Jones' Journal, that the men of this generation may see how such things were done at that time :—

"Friday, 22nd.—Started with Mr. and Mrs. Richardson, my brother John, and about twenty Indian school children for York, for the purpose of exhibiting their improvement before some of the members of the House of Assembly and others. Reached town about 3 p.m., and at 7 o'clock repaired to the Methodist chapel, which was crowded to overflowing. The Rev. J. Richardson commenced the services by giving out a hymn and prayer, after which the Rev. W. Ryerson addressed the meeting, stating the object for which they were assembled. The Indian children then commenced, exhibiting in a pleasing manner their improvement—first, by singing both in English and Indian, then by reading, spelling, reciting the Lord's Prayer and Ten Commandments. They also showed samples of writing, and the girls sewing and knitting, and closed by singing. The Speaker of the House of Assembly, who occupied the chair, spoke on the occasion, and also several of the members ; all evinced great interest for the prosperity ot Missions amongst the natives of the forest. The Rev. W. Case gave a general statement of the Missions, and a vote of thanks was given to the members of the Methodist Missionary Society for their indefatigable exertions. I took this opportunity, on behalf of my native brethren, to express our thanks for the interest white Christians were taking on our behalf. A collection was then taken up for the purchase of books for the schools."

385. Several days before this meeting, the writer, then teaching a school in the township of Scarboro', had received a somewhat enigmatical letter from Mr. Case, written from York on his upward journey, saying to me that I would be wanted to teach a Mission school, and requesting me not to engage myself for another term where I was. Hearing of the Missionary meeting, and anxious to know the complexion of my fate, after closing the school at 4 o'clock, myself and another young man tramped off eight miles to the Missionary meeting, and tramped back again the same night. The vote of thanks referred to by Mr. Jones was moved by Marshal S. Bidwell, Esq., M.P.P., in an animating speech, and seconded by another member of the House,—Captain Matthews, I think—also with a speech. These gentlemen mounted a form when they addressed the assembly. At the close of the meeting I had an interview with Mr. C., and, at his request, engaged myself, when my term was up in April, to go as a Missionary school teacher to Schoogog Lake. A peculiar feeling of dismemberment from the world took place upon making that engagement. A few minutes after I met my first class-leader, to whom I said, "Bro. P., I have traded myself away." "What," said he, "are you to get in exchange?" "A hundred-fold more in this life, with persecutions, and in the world to come life everlasting." "It's a good bargain," was his cheerful and prompt reply. The walk back through the pines from the "four mile tree"

was a delectable one to me, while revolving the prospect of future usefulness in my mind.

386. Early in the spring Mr. Case made one of his then frequent journeys into the United States, for the purpose of enlisting sympathy and obtaining subscriptions in behalf of the Indian Missions in Canada. He was wont in those journeys also to look up laborers to engage in that work. One of these he engaged in that journey, then a student in Cazenovia Seminary. This was the handsome and devoted John B. Benham, who will often come into view in the course of our history. It seems Mr. Case had engaged Mr. B., and gone forward himself with two ladies, who also were destined for the Indian work, both of whom were afterwards most intimately identified with his own history. The following letter will show his whereabouts and other matters connected with that journal. The "Peter" mentioned in the letter seems to have been Peter Jacobs, who had been taken with Mr. Case to interest the assemblies he might address on the subject of Missions. The letter is addressed and worded as follows:—"Mr. Benham, who will arrive at Adams to-day, with Mr. Case's baggage.

"Adams, Wednesday morning, May 7th.

"My Dear Brother,—I understand that there are packets that run from the Harbor to Kingston, and that one leaves in the afternoon to-day. I think, therefore, to hasten on and cross this afternoon, leaving you to accompany our baggage and Peter.

387. "You will, therefore, direct the teamster to come to Sackett's Harbor, instead of Cape Vincent. I will endeavor to prepare the way for you, by speaking for your passage. When you arrive in Kingston, Peter will guide you to Bro. James R. Armstrong's. Leave your trunks all on board, till you or Peter go to Mr. Armstrong's, and he will make arrangements to have them taken care of. There Peter will know how he is to get home, and you will also learn concerning us, and where to find us.

388. "As you have money with you, it will not be necessary for me to leave any for paying the young man for his services. I gave him at Rome five dollars, and if he goes only to the Harbor, there will be due him seven dollars more, as it is the same distance that it is to Watertown, or Brownsville. If, however, he should complain of a hard bargain, and you should see cause to make him the allowance, do so.

389. "We look for you here to-night at the farthest, and wish, if possible, that you may get on to the Harbor, though we hardly expect that. But we wish you to be at the Harbor as early as possible to-morrow morning, as another packet may be ready to leave. Indeed, if the wind should not be favorable for us to leave to-day, you may find us to-morrow morning at the Harbor. So hasten on as fast as may be.

"Yours in love,

"W. Case."

390. The two ladies who accompanied Mr. Case into Canada, were maiden ladies, somewhere between thirty and forty years of age, both of whom engaged in the Missionary work. Miss Eliza Barnes, following the example of Mrs. Fletcher, Miss Cambridge, Mrs. Taft, and others, had been tolerated as a preacher for some time previously. She preached in various places after her arrival in Canada to crowded assemblies; and we heard of, at least, one place in which she was instrumental of a great revival. She soon, however, as we shall see, settled down to the work of Indian school teaching at Rice Lake. Miss Hester Ann Hubbard, a lady with a Fletcher-like countenance, I think, never left Grape Island for any other field; and within a year became the wife of Mr. Case, to be succeeded, after her early death, in that relation by her friend, Miss Barnes. But we must not anticipate.

391. We might have informed the reader at an earlier stage, that the previous Conference made its last appointment of delegates to the General Conference of the M. E.

Church in the United States, to be held in Pittsburg, Pa., early in May, 1828. The persons appointed were John and Wm. Ryerson, Wyatt Chamberlayne, Samuel Belton, and Wm. Slater. Two were natives of British North America, the Messrs. Ryerson; Mr. Chamberlayne was a naturalized American; Mr. Belton was Irish; and Mr. Slater was English. Mr. S. was in charge of the Cobourg Circuit, and as there was a vacancy there by his absence in the States, it appears Mr. Case thought it best to bring up Mr. Benham, who was a good preacher, as far as Cobourg, and leave him there to supply Mr. Slater's place.

392. This will explain some things in the following extracts from Mr. Jones' Journal, who had gone forward as far as Grape Island and met the party there. Listen to him:—

393. "Monday, May 12th.—About noon, Elder Case and two ladies from the States, Miss Barnes and Miss Hubbard, arrived. Before they landed, the Indians flocked to the bank to welcome them; but, being requested to assemble in the chapel, they returned thither and waited their arrival. Elder Case commenced by singing,

"O, ah pa kish keche goo—"

the Indians joining them; after which he offered up prayer to Almighty God, returning thanks for his providential care over them when exposed to winds, storms, fire, etc. Wm. Beaver interpreted the prayer; after which they all shook hands—the Indians were delighted to see their friends, and father in Christ Jesus. In the evening we had a prayer-meeting, when Miss Barnes addressed the people; I interpreted for her. She spoke very fluently, and much to the feelings of the assembly.

394. "Tuesday, 13th.—Sacramental meeting this day; love-feast commenced about 9 and continued till after

10 a.m. The time was principally taken up by the brethren telling of the wonderful dealings of God to their souls. Sisters Waldron and Hubbard then addressed the Indians, and spoke with much energy and power, so that most were bathed in tears of gratitude. The communion was then administered to 79 natives, when Elder Case, who presided, spoke in his usual interesting manner. Prayer-meeting in the evening, which was a precious time.

395. "Wednesday, 14th.—Assisted this morning in laying out gardens for the Indians, each family drawing a lot, that they might at once commence planting and sowing their seeds. Towards evening, at the request of Elder Case, the Indian sisters brought for our inspection the labors of their hands, which consisted principally of baskets and maple sugar. It was a most interesting sight. There were upwards of 100 baskets of all shapes, sizes, and colors, besides a number of moccasins. At the conclusion, the ladies presented the women with a number of knitting-needles and thimbles. The Indian females are in general very industrious.

396. "Friday, 10th.—About noon Bro. Case and I were ready to start for Hamilton, Rice Lake, &c. When bidding the brethren farewell, Bro. Sunday said, 'Brothers, we feel very thankful to you for your visit to tell us more about the words of the Great Spirit. We will always pray for you that the Great Spirit may help you to instruct our poor Indian brethren what they must do to be saved; and we hope you will never forget us in your prayers, and that you will visit us as often as you can, for we shall always be glad to see you. This is all. Go in peace.'

397. "Saturday, 17th.—Arrived at Hamilton chapel, near Cobourg, where the Quarterly Meeting for this Circuit com-

menced at 2 o'clock, when Elder Case preached from Matt. v. 20. When he got through, he called on me to speak, which I endeavored to do with much fear and trembling. I always feel it a much greater cross to speak to a white congregation than to my native brethren; because the white people have been brought up in a Gospel land, and enjoying so many privileges; and I often feel discouraged, lest my speaking to the white people should be altogether in vain. But, however, if by telling them my Christian experience, I can at all induce them to be more engaged in the service of their Lord and Master, I am ready to declare it.

398. "Sunday, 18th.—At half-past 8 the love-feast commenced. The Spirit of the Lord appeared to be amongst the people, and my soul rejoiced while hearing my white brethren declare the wonderful dealings of God to them. When the love-feast was concluded, the holy sacrament was administered to a number of communicants by the Rev. Mr. Case and the Rev. E. Ryerson. After which Mr. Case preached from Matt. xxviii. 19. Mr. Blackstock, Mr. Benham, and Mr. Ryerson exhorted, and Mr. Phelps closed the service by prayer. At half-past 4 I heard Mr. Benham preach from these words: 'Therefore, if any man be in Christ, he is a new creature.' I then spoke a few words; also the Rev. H. Biggar.

399. "Monday, 19th.—This morning we were visited by Mr. Scott, the Baptist minister, who proposes to assist the Rice Lake Indians in procuring lands from Government for them, and in building houses. Elder Case had much talk with him on the subject, and Mr. Scott declared, in the presence of a number of witnesses, that it was not his intention to interfere with the religious sentiments of the Indians, nor with the proceedings of the Methodists, wherever Christi-

anity had been introduced amongst them. All he wished was to better their temporal condition, by furnishing them with lands and houses; and that he would leave it with the Methodist Missionary Society to provide missionaries and school teachers. He then informed us that he had appointed to meet in council with the chiefs at Captain Anderson's, where he wished me to be present. We accordingly started with Mr. Biggar for the Rice Lake, and in the afternoon met the chiefs and principal men in council, when Mr. Scott made his proposals known to them. The Indians willingly accepted the offers, and expressed their thanks to him, and the company across the great waters, who had sent him, for their benevolent desires to assist the poor wandering Indians in bettering their condition. Peter Rice Lake, one of the chiefs, rose and said, 'Brother, I am happy to see you and hear your good words; we have been very anxious to settle down and enjoy the blessings of civilization, that our women and children may be made comfortable and happy; we are glad that you are willing to help us to build houses, and get oxen and farming utensils, for we are very poor and needy; but should we get this assistance, we shall be better able to provide for our families the comforts of life. Brother, we are very happy to hear that you have not come to turn us from our way of worship, as we intend to serve the Great Spirit in the way we first found him.' Mr. Scott gave the Indians to understand plainly that they might serve the Lord in the way they thought right. Captain Anderson, who was present, acted nobly on the occasion for the welfare of the Indians. In the evening, returned to the Indian encampment, and held a meeting amongst them; discoursed on the parable of the lost sheep, Luke xv. It was a precious time.

400. "Tuesday, 20th.—Preached to my brethren in the

morning on the parable of the Ten Virgins, and Brother Wahsan exhorted. About noon Elder Case and Mr. Benham arrived; the Indians were very glad to see the Elder, and as they shook hands, many shed tears of joy. They first visited the schools, and were highly delighted with the improvement of the scholars. After this the Indians were summoned together for divine worship, when Elder Case addressed them on various subjects which I interpreted for him. In the evening we had a prayer-meeting.

401. "Wednesday, 21st.—At 8 a.m., we held a love-feast, when many testified of the goodness of God, and expressed their determination to persevere in the heavenly way. After an intermission of a few minutes I preached to my brethren. Brother Benham and Elder Case gave a few words of exhortation, after which the Elder proceeded to administer the holy communion of the Lord's Supper, of which 85 of the natives partook. The power of the Lord rested upon the assembly, and at the close of this service an overwhelming shower of Divine grace descended upon us, and there was a mighty shout in the house. Our Presiding Elder was full of joy, and joined the Indians in their praises to God. Glory be to God for the blessing I received at this meeting! When ended, Elder Case, Mr. Biggar, Mr. Benham and I, went and took dinner with the class-leaders in the wigwam of Captain Pahtosh. In the afternoon the Indians again assembled, when Elder Case gave them some good advice respecting their temporal affairs.

402. "Thursday, 22nd.—In the morning we held a prayer-meeting. After breakfast I got a number of the Indians to commence building a school-house for females, as Elder Case had advised. It was built of barks laid upon poles. The women did their part in procuring the barks, and the men raised and covered it; it is 16 by 18 feet.

403. "Sunday, 25th.—In the morning we held a prayer-meeting; at 9 attended the Sunday-school; at noon I preached to them on the parable of the sower, Matt. xiii., two of the class-leaders exhorted, and great attention was paid. I trust the seed sown may bring forth abundant fruit. At 4 o'clock we held a class-meeting; Brother Allen Crow, a class-leader, spoke to the sisters, while I spoke to the brothers. Many told their experience with tears, bespeaking the deep feeling of their hearts, and I trust it was a profitable meeting to us all. In the evening I spoke to them on the Commandments, particularly the fourth; Peter Rice Lake and J. Crow also addressed them. I could but admire the simplicity of these devoted people, whose hearts were melted into tenderness.

404. "Monday, 26th.—In the morning I met my Indian brethren, and gave them advice on several subjects concerning their temporal prosperity. About noon, Elder Case arrived from Cavan Quarterly Meeting. After assembling the men he talked to them about their planting, &c.; he then spoke to the women and gave them good advice, telling them that a female teacher would be sent to instruct them in the domestic economy of a house, and various other duties. After exhorting both men and women to be faithful to the Lord, and commending them to his kind protection, we bade them farewell, bathed in tears.

405. "Wednesday, 28th.—Arrived at Mr. Hurd's, in Reach, a little before sunset, and went immediately to the Lake, where the Indians were encamped: on my arrival I found many of them engaged in prayer. After collecting them together, and shaking hands, and praising God for his providential care in bringing us once more to see each other, I told them what the arrangements would be for the

next day, and that Elder Case would be with them and administer the holy communion ; and when they heard this they rejoiced much.

406. "Thursday, 29th.—After breakfast we went to the Indian camps. The Indian brethren flocked together to shake hands with the Elder. At the sound of the horn they all collected at the bass wood chapel. Love-feast commenced at 8 a.m. After love-feast twenty-four received the ordinance of Christian baptism, 12 of whom were adults; their names were as follows :—Abner Hurd, a white man ; Old Johnson, aged 60 ; John Goose, aged 40 ; Sarah, his wife, aged 35 ; Adam, and Eve, his wife, about 30 years old when Quebec was taken ; Thomas Pigeon, aged 60 ; Susan, his wife, aged 40 ; Jacob, a son, aged 14 ; Mary, a daughter, 8 ; David, a son, 8 months ; Anna York, aged 50 ; Mary, her daughter, 18 ; Anna Nashawash, aged 50 ; Lydia Pigeon, 6 ; Phœbe Pigeon, 1, daughters of John and Sarah Pigeon ; Rachel Paske, aged 3 months ; Sally Queenguish, aged 5 months ; Ruth Johnson, aged 4 weeks, daughters of James and Caty Johnson ; Simon Jack, aged 4 years ; Martha and Mary Jack, twins, aged 6 months, children of Captain and Mary Jack ; Jacob Kechequoke, aged 12 years ; Peter Queenguish, aged 1 year, son of widow Queenguish. After the Elder had baptized the foregoing, he gave them some religious instruction, which I interpreted sentence by sentence. The sacrament of the Lord's Supper was then administered to 59 natives. Many of the Indian women when at the table, were so overcome that they fell to the ground; giving vent to their feelings in shouts of praise. Before leaving them, Elder Case and I gave them some advice, and concluded by commending them to the protection and blessing of God. In the afternoon the Elder

addressed the people in the white settlement, and baptized two children. I exhorted the Indians who were present, and bade them farewell. We then started on our journey to the Credit—slept at Bro. More's at Whitby.

407. "Friday, 30th.—We arrived at York towards night, and there met with the Rev. Wm. Ryerson, who had just returned from the General Conference of the Methodist Episcopal Church of the United States. He brought very important and pleasing news with him relative to the Methodist Church in Upper Canada. He informed us that the General Conference had agreed to allow the Canada Conference to become an independent church, on friendly terms.

408. "Saturday, 31st.—Left York this morning for the Credit, where we arrived about the middle of the afternoon. We found the Indian brethren under great fears from having seen some unknown Indians or persons lurking about the village at night. They have been watching every night to apprehend them, but all in vain. It is my opinion, from what they tell me, that it is mere imagination, or the work of the devil, to disturb the peace of this people. About 4 o'clock Elder Case preached a sermon, the substance of which I interpreted, and then gave them a short account of my tour to the east. Our hearts got warm, and we had a good meeting."

409. The author of this book had given up his school, resumed his studies with Mr. Vaux, in York, some weeks before, and was there at the time of the arrival of Elder Case and Miss Barnes, and remembers the sensation her preaching produced. If I mistake not, Rev. Egerton Ryerson, from the Cobourg Circuit, had been supplying for a time for his brother William, not yet returned from the States. When the news arrived from the General Confer

ence, referred to above by Mr. Jones, Mr. Case came to the school where I was at study, and submitted a draft of a circular, embodying the substance of that news, and Mr. Vaux made as many copies as there were preachers in Mr. Case's District, and transmitted them by post to their respective addresses. The amanuensis had to be employed in those days in the absence of a connexional printing press; and Mr. Case was so much of a general as to know on whom to lay his hand to do what he had not time to do himself.

410. On the 7th of June, 1828, we find him as far west as Nelson, giving directions by letter to Mr. Benham, which letter will speak for itself:—

"Mr. John Benham, Cobourg.
"Nelson, June 4th, 1828.

"Dear Brother,—As Bro. Slater will be ready to take his Circuit, you will be released. This is earlier than I expected. But we wish you to continue in the work, and if no person has been engaged to fill the new school at Rice Lake, I desire you will commence the female school there. But if Bro. Ryerson* has engaged a young woman in the school, I desire you will return to the Island and assist Bro. Waldron in forwarding the buildings till the camp-meeting. I think the new school house should be built as soon as may be. And there are other preparations to make for carrying up the buildings immediately after the camp-meeting; such as preparing the lime kiln, bringing stone, &c., &c., and many other things which will need an energetic superintendence. And Bro. Waldron will give you directions, and, perhaps, you will sometimes fill his appointments while he pays attention to the work.

"Affectionately,
"W. Case."

411. The Sunday before writing to Mr. Benham, he attended a thrilling Quarterly Meeting among the Credit Indians, and baptized five adults, besides two infants. He conducted two public services that day. The Monday following he spent in viewing the Indians' plantations, and in

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* Egerton Ryerson, of the Cobourg Circuit, is meant.

giving Mr. Jones directions about the preparation of a Chippeway spelling-book, which that brother commenced forthwith. On the 9th of the same month we find him back at the Credit again, "fitting out the Indian Missionaries to go to the west and north;" and in the afternoon he and Peter Jones started to attend a camp-meeting to be held up Yonge Street.

412. The meeting referred to lasted from Tuesday till Friday the 13th. A large number of pagan Indians were converted at that meeting, besides a great many whites. Mr. Case was very effective in his addresses to the Indians, as interpreted by Jones and Jacobs. A most signal power fell on the Indians while P. Jacobs was interpreting for Elder Case one afternoon. Nearly a whole band were converted before morning. Messrs. W. and E. Ryerson, J. Richardson, and D. McMullen, took a very effective part in the exercises of the meeting. At the request of Mr. Case, the writer gave his first exhortation from a camp-meeting stand at this meeting. The particulars of the whole are very faithfully recorded by Mr. Jones.

413. At the close of the meeting, Messrs. Case and Jones made arrangements to follow the Indians who had been at the camp-meeting back to their homes on the shores and islands of Lake Simcoe. Mr. Jones says, "We proceeded to Bro. Johnson's at the Landing, where the Indians were encamped, and where sister Phœbe Edmonds, a pious girl, is keeping school. This school was commenced on the 12th of February, 1828, and has averaged about twenty scholars. We held a prayer-meeting, when Thomas Magee (an Indian) exhorted, and I spoke." The same authority continues:—

414. "Saturday, 15th June, 1828.—Elder Case arrived about 9, and at 10 a.m. we assembled under the shade of some trees for divine worship. After singing and prayer,

Thomas Shilling, one of the class-leaders, repeated the Ten Commandments in Indian, and the whole congregation after him. I then explained to them the meaning of these Commandments, and how God gave them to the children of men. After a short exhortation by Thomas Magee, Elder Case addressed them through me on the morality of tho law. This was a very interesting meeting. About 300 natives were present. About 4 o'clock we held another, and took down the names of those who wished to be baptized. This part of our duty was very tedious, as we had to give each an English name, retaining their Indian ones for surnames. Prayer-meeting in the evening.

415. "Monday, 16th.—Resumed this morning the task of taking down the names for baptism, anticipating some difficulty from those Indians who had two or three wives. The first we went to, was Kenewahsenoo, a brother of Chief Yellowhead. He had two wives. When I enquired about them, he appeared rather surly, and would not give a direct answer to my question; but after telling him plainly that he could not be enrolled with the Christian Indians unless he parted with the last one he took, he said that she might do as she thought best; so I went to her, and after showing her the impropriety of these things, I asked her if she was willing to leave the man she had been living with? She answered in the affirmative, and said that she thought more about serving the Great Spirit than anything else, and was willing to do anything that was right in the sight of God. So this was all settled. We then called forward the next person from whom we apprehended the most difficulty—the Chief from Matchedash, called John Asance. He had three wives, whom he called in broken English, "all dree brothers." I asked him if he was resolved to become a Christian, and give up all his bad ways? He replied that he was willing

to become a Christian, and do all that the ministers would tell him. I then asked him what he would do with his wives, as it was contrary to the Christian religion for any man to have more than one wife? He made the following reply: "I have now embraced Christianity, and am willing to do anything you tell me. I took these women when I was blind, and did not know that it was wrong; for we have been taught that a man might have as many wives as he could support, and I thought I could support three very well; but now my eyes are open to see that it is not right to have more than one wife, so I will part with two, and keep only the eldest and first one I married, with this request, that I may have the privilege of supporting the children by the other women, that they may not want?" We told him that we were quite willing that he should provide for his children, and that it was his duty so to do. He appeared highly pleased with what we told him. I then asked the two women if they were willing to leave their husband, they answered, "Yes, because they loved Jesus, and would not break his laws any more." They spoke with tears in their eyes, which caused pity in my heart on their behalf. The noble chief then went to them, and said that "he took them when he did not know any better, but that now he must try and do what was right."* About noon we got through taking down the names of persons we considered proper subjects for baptism, being 132. About noon Elder Case started with Wm. Snake, and others, to see an island called Snake Island, in Lake Simcoe, for the purpose of ascertaining whether it would make a suitable settlement for the

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* It is painful to relate, that after adorning the Christian profession a number of years, one of these women became a snare to him, and after falling into sin, he forsook the Methodists, and became a Roman Catholic, and then took to the firewater, and was eventually drowned near Penetanguishene, in the summer of 1847. Being in a state of intoxication, he fell from his canoe, and was found in about three feet of water.

Indians. In the afternoon I instructed the Indians in the nature of Christian baptism. The brethren from the Credit, viz. : Thomas Magee, John Thomas, and Young Smith, exhorted; great attention was paid.

416. "Tuesday, 17th.—In the morning I explained to them the meaning of the Apostle's Creed, as containing the whole sum of the Christian belief. My comrades from the Credit assisted in this exercise. About noon Elder Case returned from the Island highly pleased with its situation. At 2 o'clock the baptismal service commenced. We first arranged them in family groups, as their names had previously been taken down. The Elder then addressed them on the subject of their conversion from paganism to Christianity, which I interpreted. After singing and prayer he again exhorted them to give their whole hearts to God by repenting of their sins and believing on the Lord Jesus Christ. He then put the usual questions for such as have arrived at mature years. At the close of each sentence they responded by saying *aahe*, (*i.e.*, I will, or yes). The questions ended, they all knelt down on the ground, and were solemnly baptized in the name of the Father, the Son, and the Holy Ghost. The presence of the Lord was in our midst, and his power rested on the people. May the Lord bless and preserve these new lambs now gathered into his fold from the howling wilderness, and may they be the means of spreading the knowledge of a Saviour's name far to the west, that those who are now sitting in darkness may have their eyes opened to see this great light! Before dismissing the meeting I endeavored to exhort them to be faithful to their professions, and never break the solemn covenant they had just made before God and this congregation, but by watchfulness and prayer endeavor to keep all the commands of the Great Spirit. After singing and prayer we separated for a time. In the evening,

we arranged them in classes, and appointed fourteen leaders. After this a novel scene took place; one of Brother Law's scholars applied to us for permission to marry a certain young woman—we told him we had no objections to his marrying, but that as they now had become Christians it would be necessary for them in future to go through the marriage ceremony in the public congregation; and as the laws of the land prohibited Methodist ministers from performing the service, it was decided that the chiefs had the power to solemnize the marriages of their own people in such a form as they thought proper. I spoke to Chief Yellowhead on the subject, which, meeting with his approbation, he requested me to assist in the ceremony. When we were ready and in full expectation of seeing an Indian wedding, up stepped John Asance, the Matchedash Chief, and said that he had long ago spoken for that young woman for his son, and he considered his son had the first right to the admired female. We then asked the young woman about it, when she replied that neither of the young men, nor any one else, had ever said anything to her about having either of them; and, as she wished to go to school and learn to read, she did not wish to marry either of them. Thus were our expectations of seeing an Indian wedding blighted.

417. "Wednesday, 18th.—Chiefs Yellowhead and Asance, with their people, prepared to go to Yellowhead's Island, near the Narrows of Lake Simcoe. They were accompanied by Brother Wm. Law, an Englishman, Thomas Magee, and John Thomas, from the Credit: these go as missionaries and teachers. Brother Law is well calculated for a school teacher amongst the Indians, and they are much indebted to him for his indefatigable labors on Yellowhead's Island. Chief Wm. Snake's party remained at the Landing to attend Sister Edmond's school. About noon we started for York.

In the afternoon Brother Case preached at Brother Hartman's from 2 Cor. v. 1. It was a refreshing time to our souls."

418. From Mr. Jones' Journal we find Mr. Case as far east in his district as the township of Haldimand, where Mr. Jones overtook him in company with Wyatt Chamberlayne. Mr. Case's and Mr. Jones' destination was the Sidney camp-meeting, which commenced the next day. Mr. C., as the superintendent of the meeting, naturally gave a great prominence to Indian interests, for the Rice Lake, Grape Island, and Gananoque bands were there. Beaver, Crow, and Sunday, exercised their newly-developed gifts for the edification of their tawny brethren. An exhibition of their improvement in education was given. The laboring staff at this meeting was not strong in the number of seniors, but a number of rising young men, before unknown to fame, gave their assistance as preachers or exhorters. Such as Davidson, Phelps, William Smith, and Biggar. Egerton Ryerson was there, and preached with great power. And Mr. Jones says, "Miss Barnes gave a discourse on the incarnation, death, resurrection, and ascension of our Lord and Saviour; she spoke fluently, with a strong voice, and very figuratively." The meeting closed on Monday, the 30th of June, 1828. In October following, the writer was appointed to the Belleville Circuit, and used to hear that meeting spoken of as a time of great power and interest. No similar meeting was held in that township for nearly thirty years, and that one he had the honor to introduce and superintend. It was radiant with the glory of salvation.

419. We get no further positive inkling of Mr. Case's whereabouts till August 16th (1828). We give the entry from Mr. Jones' Journal, detailing a Quarterly Meeting, showing how such occasions were conducted in those days.

Elias "Smith" was a lively local preacher, near Newmarket; Mr. "Wilson" labored on the neighboring Yonge Street Circuit; D. "McMullen" was studying in York; and "Wm. Ryerson" was the stationed minister:—"Saturday, 16th.—Rode from Mr. Smith's to York; arrived there about 5 o'clock, just as the meeting commenced in the Methodist chapel. Brother James Wilson was preaching on the influence of the Holy Spirit upon the hearts of the children of men. Mr. McMullen exhorted, and closed the meeting. Elder Case arrived just at the close of the service from below, to hold his Quarterly Meetings in this part of the country. Prayer-meeting in the evening. Sunday, 17th.—Love-feast at 9 o'clock; rather a dull time, the members being very backward in taking up the cross. Preaching at noon by Elder Case; his text, 2 Cor. viii. 9; after which he called on me to address the people. The Elder then proceeded to administer the Lord's Supper. This was a blessed season to our souls. In the evening Bro. Wm. Ryerson preached from Psalm xvi. 11. The house was crowded on both occasions, and the congregations very attentive."

420. The 20th, 21st, and 22nd of August, he spent at the Credit Mission, where so many of his solicitudes centred. His time was spent in visiting the young wife of one of his youthful native helpers, who was in dying circumstances when he arrived; and in afterwards preaching her funeral sermon. He planted a young pine tree at the head of her grave. He also held the religious services, and transacted the ecclesiastical business of the Station. The occasion was memorable for the licensing of the first two exhorters, next after Peter Jones, for that tribe, namely, Joseph Sawyer and John Jones.

421. The next two days, the author can account as to where he was, and how he was employed. On Saturday, the 23rd of August, 1828, I met him at the house of Mr. Joseph Gardiner, Centre Road, Toronto township; and my colleague, Rev. John Black, and myself, dined in his company. At the dinner table, he started a question to me on the subject of the ancient Samaritans, adapted to draw out what very little I knew and to set me to searching further. In that conversation, he recommended to us preachers "*Prideaux's Connection*," then a new book in Canada,—a hint of which I availed myself. I had read the books through before another year had come around. At the official meeting which followed that afternoon, he examined me with a view to my approval as a preacher, which was done; for though travelling on a Circuit since the Yonge Street camp-meeting, I was really only an exhorter. That afternoon he obtained the pledge of all the official members that they would give no spirituous liquors at their bees and raisings, and that they would discourage their use among others. He did the same at all his Quarterly Meetings: these efforts constituted the first signal-guns of the warfare against the drinking usages of Canada. The next day he showed the same thoughtfulness of public morals in preaching on the observance of the Sabbath. That evening he returned to the Credit Mission. I see from Mr. Jones' Journal, he spent the afternoon in teaching the children of the Mission school to sing, and the evening in counselling the seniors to circumspection in their conduct; and I saw him no more till late in the autumn, when we met in Belleville, where I can remember he encouraged me in study and labor by the example of John Dempster, his *beau ideal* of a young preacher.

422. Jones' Journal shows him to us from the 4th to the 8th of September, 1828, at Snake Island, in Lake Simcoe, preparing for and holding an Indian camp-meeting, embracing almost every sort of exercise and device for the improvement of the natives. The two friends, Case and Jones, returned from that successful meeting to Richmond Hill, where they parted. We must now dismiss Mr. C. till we find him in a new capacity at the next Conference.

423. Near the close of this long Conference year, a work of conversion began among the Mohawks of Tyandenaga, on the Bay of Quinte, in what was usually known as the "Indian Woods," under the labors of William Doxtader and William Hess, two young Mohawk preachers from the Grand River, the former of whom has been already mentioned, and was then a preacher of uncommon promise, only that he was exposed to danger from the caresses he received on account of the splendor of his talents. His personal appearance was not such as to give augury of his abilities—being below the usual size of the tall and stalwart Mohawk, and having a very thin face and sharp features. The writer in connection with another, succeeded a month or two after, to the care of the flock he had gathered, and found it numbering from twenty to thirty adults.

424. The *Bay of Quinte* still stands as the most eastern Circuit in Mr. Case's District, to which it gave name; but this year it lost its eastern members with the town of Kingston, henceforth to constitute a separate Circuit. It had been for some years inconveniently large, and as a "six-weeks" Circuit, very difficult to superintend. Mr. Belton, who had been second preacher on the undivided Circuit, the preceding year, was put in charge of the Bay of Quinte part, and took up his abode in the Earnestown parsonage, which Mr. Healey had to vacate. With how large a proportion of

the whole membership he began the year, we have no means of knowing, but his return at the close was 551 white members against the 930 of the previous year. The 35 Indians were now settled at Grape Island, along with those about Belleville.

425. Three preachers had been employed for some years on the Kingston and Bay of Quinte Circuit; and the division of this field of labor had now been made partly with the design of employing an additional preacher on this ground. We shall see that two were appointed to the Kingston part; and, although Mr. Belton's is the only name which stands in connection with the Bay of Quinte part in the Minutes, we are sure he had a colleague. He was assisted, the greater part of the year, by one of the most cultivated and excellent young men ever before introduced into the Canada connexion. He was of Scottish paternity, but born in the town of Niagara, once the capital of Upper Canada, in 1802, and consequently at our present date (1827) he was about 25 years of age. Part of his youth was spent in Brockville, where his mother, then a widow, became acquainted with and married the Rev. Wm. Brown. This led to his residing for some time on the Rideau, and to his acquaintance with the Methodists. He was never, however, more given up to youthful follies than about this time. His mother dying, he accepted an offer to engage in business with his uncle, James Lyons, Esq., at Presquile. William Smith, for it is of him we are writing, had received a good commercial education, and was, besides, a person of great energy and practical sagacity. It is believed that he and his uncle also shared with Charles Biggar, Esq., in a merchant establishment at the Carrying Place, then a spot of great bustle and promise. During the Conference year, 1822-23, a great revival took place on the

Smith's Creek Circuit under the labors of Messrs. Belton and Castle. In this revival, along with a great many others, these three persons, Lyons, Biggar, and Smith, were converted. Mr. Smith was soon appointed a class-leader, in which position he was very thorough and useful. Though licensed to exhort, he declined to act upon it. About 1825, however, he disentangled himself from business, and repaired to the Methodist Seminary in Cazenovia, where he remained two years, pursuing a classical and scientific course of education. After the settlement of the Indians on Grape Island, he had been induced by Elder Case to leave his academical pursuits, and to come there to teach the Indians. But he found it a monotonous employment, no wise in keeping with his taste and energies. In the mean time, sundry appointments which he supplied in the surrounding Circuits, showed his uncommon powers as a preacher; and now his friend Benham having arrived to take his place in the school, Mr. Case availed himself of his willingness to go on a Circuit, and sent him to the assistance of Mr. Belton. He showed himself a matured man at once. He had a thorough comprehension of all business matters—was thoroughly well-informed, but not pretentious—was plain and affable, but very well bred—pleasant, but grave—not narrow-minded, but conscientious—he was one of the best of pastors, systematic and constant; and a plain, tasteful, and valuable preacher. It was wonderful to see how he preserved so distinct an utterance, with such unusual rapidity. In person he was middling-sized, lithe, and active. His features were sharp and expressive; and his skin, hair, and eyes very dark. Mr. S. remained on this Circuit till the spring of 1828, when, as Mr. Belton was going to the General Conference, Mr. Norris was brought from Cavan to take charge, and Mr. S. went to that Circuit till the Conference.

426. On the Hallowell, during this year of 1827–28, the lively and zealous Waldron was succeeded by the profound and measured Wyatt Chamberlayne in the charge of the Circuit. Mr. C.'s constitutional phlegm was increased by an indisposition, which induced a constant tendency to sleep. So great was this tendency, that he would fall asleep in the congregation before the services began, and he was in danger of falling off his horse while on the way to his appointments. He was not able to serve the Church efficiently, in consequence of his ailment; and superannuated at the end of the year, and never returned to the active work again.

427. Mr. C. had efficient assistance in the person of his colleague, John C. Davidson, whom I heard the people report as a polished preacher, a good pastor, and a tireless student. He would ride up to his stopping-place in a neighborhood, ask them for a spare room, and cloister himself up there all the time that he did not spend in visiting from house to house in a pastoral way. There was, from some cause or other, a decrease of fifty-one members in the Circuit at the end of the year. Mr. Ryan was doing his best during this year, within the bounds of this Circuit, to create dissatisfaction against the Conference.

428. *Belleville*, despite the catastrophe at the close of the previous year, in the public withdrawal of its minister, was destined to look up during the present year. Mr. John S. Atwood was appointed to the pastoral charge; and, to give them preaching every Sunday morning in the town, Mr. Waldron, the missionary appointed to Grape Island, spent every second Sabbath on the Belleville side of the bay. At a Quarterly Meeting in the town, during this year, held by Mr. Case, a profound impression was made. Mr. Waldron

followed the sermon with an exhortation delivered with the usual emotional results which followed him. Mr. Atwood, seeing some young people weeping, went through the congregation and brought them up to the communion-rail. Several were converted. Then prayer-meetings began to be extemporized almost everywhere. A mighty revival among all classes was the result; and, before the year was out, the one Society class was expanded to five. Methodism received an establishment in that town, that has given it a pre-eminence ever since; and although it suffered two needless and deplorable divisions in subsequent years, yet it had acquired vitality enough to sustain these successive shocks. Mr. Waldron was the principal instrument of a very demonstrative sort of revival up at Rhyenbeck, on the front of Sidney, which issued in raising up a large class, made up, alas! of such unstable materials, that the writer found but little else than a string of names one year after. There was, however, some gold among the dross. A work, which issued in gathering in a much more substantial class of people, broke out in the third concession of Sidney, which expanded the one class into two. The fourth and fifth and seventh concessions of Sidney, also Thurlow, Rawden, and places further off, experienced the droppings from the outskirts of this rain of righteousness. The white membership rose from 230 to 428. The camp-meeting, already described, gave a new impulse to this work, which prepared the way for an additional preacher to be appointed to the Circuit the following year.

429. *Cobourg* has been already referred to. It rejoiced in the appointment of two very able preachers, the Rev. Wm. Slater and Egerton Ryerson. There was, however, no increase: there were several things to account for the absence of a revival spirit. Mr. Slater, thoroughly sound and able,

was never distinguished for anything; Mr. R. at that time, otherwise very powerful and impassioned in his public ministrations, had his thoughts and time very much engrossed in the Clergy Reserve Controversy, to which he was encouraged to devote himself by Mr. Case. The question whether one-seventh of the landed property should go to the support of a dominant church, or be so applied as to be for the general good of all the inhabitants, was an absorbing question to all the nonconformists of the land. But among them all there was no champion prepared to go forth and confront this goliath but Egerton Ryerson. By tacit consent his clients all felt to say, "We have no man like-minded who will naturally care for our state." By an accident, his tongue, as well as his pen, was drawn out in this controversy. An election took place while he was on the Circuit, and he saw fit to listen to the speeches on nomination day, in the town of Cobourg. A candidate in the interest of things as they were, forgetful of his own and family's obligations to Methodism, saw fit to make a broad attack on Mr. R. without mentioning his name, yet in a way that made it apparent to all whom he meant. The preacher felt that he had been grossly misrepresented and caricatured, and, whether right or wrong, he made an attempt to ascend the hustings, but was denied their use. There were, however, plenty who were disgusted with the attack, and who sympathized with the cause of equal rights. These soon extemporized a rostrum, by drawing a waggon to one side, which the preacher mounted. The multitude gathered around him, and those who heard him thought his appeal to fact, and scripture, and law, was most triumphant. Although he lost some friends, he gained many more; and the cause he advocated triumphed, the liberal candidate, and a Methodist, too, Mr. Lyons, was elected. Still, those were victories by which the Methodists almost inevitably lost ground in religious earnestness in winning. There was also another element of weakness this year: Mr. Ryan had a number of ardent admirers among the membership—among these he was industriously employed during the year, which issued in a disruption the year following.

430. *Cavan* was substituted for "Rice Lake" in the Minutes this year, and Mr. James Norris was appointed, but we have no particulars. The membership among the whites stood at 96, as the year before. Mr. N., we have seen, removed to the Bay of Quinte in May, 1828. We are enabled to glean some particulars about the Indian department of the Circuit, aided by the light of Peter Jones' Journal. A well-educated, pious young man, trained at the district school in Cobourg, but converted and authorized to exercise his gifts in a local sphere at the Carrying Place, was induced to take charge of the Indian school at Rice Lake, by Elder Case. His gifts in exhortation and preaching qualified him to perform the duties of a missionary and pastor of the flock as well; and we opine he rendered Messrs. Norris or Smith, who would sometimes preach at the Mission, assistance in the Circuit besides. This was Hamilton Biggar, the brother of Charles Biggar, Esq., and the friend and companion of William Smith. Mr. B. was re-inforced, early in the summer of 1828, by two lady missionaries, Miss Barnes and Miss Ash. Mr. Jones says, "Mr. Biggar teaches the boys, and Miss Ash the girls. Sister Barnes intends to teach the females to braid in straw, which, I hope, will be of great benefit to them. Miss Barnes and Miss Ash intend living together in one of the bark school-houses." This frail tenement afterwards took fire, and they had a narrow escape. After some months, Miss Ash became the wife of Mr. Gabine Frazer; and, after some years,

Miss Barnes became the second wife of Mr. Case. The Indian Society increased by 28.

431. Although *York*, as the seat of Government, was one of the most important positions in the country, though it had, for the size of the place, one of the largest and most devoted Societies in the Province, consisting of nine classes, comprising in all 176 members, and had, in the person of the Rev. Wm. Ryerson, continued the second year in the town, now made a station, the most popular preacher of the Canadian connexion, who attracted increasing congregations, yet there was nothing very noticeable to characterize the year. The preacher himself was one of the delegates sent to the General Conference of the M. E. Church, held in May, 1828, in Pittsburg, Pa. This gave him an opportunity of seeing, hearing, and making the acquaintance of the leading minds of the American Church, among whom he proved himself one of the ablest speakers. He was the delegate appointed to present the request of the Canada Conference. During this year, three young men, then at study, were appointed leaders, all of whom within two years were called out into the itinerant field—these were James Currie, William Patrick, and John Carroll. There was a steady increase in the Society.

432. As York had been dissevered from Yonge Street at the Conference of 1827, so Yonge Street and Whitby were united into one Circuit. The Rev. James Wilson, who had been on the Whitby part the preceding year, was put in charge of the united Circuit the present year. Mr. Beatty, who had assisted the Rev. W. Ryerson the previous year, was Mr. Wilson's colleague the present. They were both sound, scriptural preachers; and although Mr. Wilson was old, and Mr. Beatty elderly, they traversed their extensive Circuit, reaching from West Gwilliamsbury to the township

of Clark, effectually. The writer taught a school during the winter of 1827–28, in a country neighborhood where they had a week-day appointment near mid-day. They always came, preached, met the class, and passed on several miles through a bad road to preach in the evening. Whenever I went I had to suspend school, and consequently lost my wages for that time, or had to teach another time in lieu of it. This sacrifice I had always cheerfully made, till, towards the close of my term, I felt reluctant to lengthen my stay by losing the day for the week-day sermon; I taught on, and staid away from meeting. At length I saw good Mr. Beatty riding down the road on the way to his next appointment. I hastened out to meet him and to explain the cause of my absence. He said, with a look of sadness and regret, "I think you might have made the sacrifice and come." Fearful that I might have been wrong, and sorry to lose the good opinion of a minister, it being, moreover, the first reproof I had ever received since becoming a member, my boyish heart was quite overcome, and I wept passionately. The itinerant turned away into the woods and left me weeping. But I was fain to dry my tears and to go back and support my dignity among my pupils as best I could.

433. The Rev. John Black was continued on the old Toronto Circuit, and invested with the charge by the Conference of 1827. The published Minutes assign him no colleague; but, nevertheless, he was destined to have two before this long Conference year was out—a year extending from September, 1827, to October, 1828. We must see what Mr. Black's own journal furnishes on this subject:—"In the former part of this year, I had Bro. C. Flummerfelt, a good preacher, for my colleague. In the latter part, Brother John Carroll, a * * * youth from the town of York, travelled with me on the Circuit. * * * * I trust he will grow to be a

father in the church. I was now in charge of the Circuit; the Good Being supported me, and I believe lasting good was done."

434. Mr. Black's first helper for the year, Cornelius Flummerfelt, was, as both his names would suggest, of German extraction, but born in the State of New Jersey. At the early age of twelve years, he left his numerous relations in that State and came with an uncle, by the name of Clubine, to Canada, then in a very wilderness condition, it being so early as 1800. He grew up a large, muscular, and very active young man. Many were the feats of physical strength and agility he displayed. Those were attributes which would give a young man notoriety in such a state of society as then existed, but which were not likely to conduce to his religious improvement. He was, perhaps, a little less than six feet, broad-shouldered and deep-chested, erect, well proportioned, and interesting looking, but not handsome. His complexion was a little embrowned, as if with the sun—his features prominent, and face deeply lined, but pleasant to look upon—and his head was large and massive, and surmounted by a profusion of coarse, curly hair. He grew up with a love for British institutions; and when the war of 1812 took place, being then an ardent young man of twenty-four, he responded to the call of his country, and proved himself an enthusiastic militiaman. The feeling of heroism inspired his uncultured genius, and he wrote several patriotic songs: one of these, said to have been written with the point of his bayonet on his sentry-box, the writer often heard sung in boyhood, and, by the not very critical audiences, was thought very clever. Flummerfelt was then unconverted, and remained in that state till he was twenty-nine.

435. His awakening occurred in 1817, and was produced

by an alarming providence of God, which issued in the death of a neighbor, who was killed by the falling of a timber at the raising of a building, at which he was assisting. He then resided in the township of Reach, far from any religious advantages; he groped his way on as best he could till he found the peace of God, and united himself to the first Methodist class which he had the opportunity of joining. He failed in an attempt to create a business by the manufacture of potash and the sale of some goods, and retired upon a farm in the woods of Scarboro'. Here he first commenced to preach, and soon began to attract attention for the clearness, ability, and simple pathos of his meekly, but well-delivered discourses. When I came into the York Society, in 1824, he often preached in the town, and none of the regular ministers gave more general satisfaction.

436. He would have been urged into the work long before he was, only that he had a considerable family—was poor—and embarrassed by an overhanging obligation, which, though he declared it unjust, he was willing to give up all he had to satisfy, but which, for reasons which will appear hereafter, was not accepted. At length he resolved to obey the call of the church's authorities, and went out under the direction of Elder Case, after the Conference of 1827, on the Toronto Circuit. The writer remembers when he first passed up through the town, equipped for his Circuit. He called at the door of our minister, the Rev. William Ryerson: Mr. Flummerfelt dismounted and led his horse; and the two friends were seen, arm in arm, walking slowly up Dundas street, in earnest conversation. Mr. F. told me he received most invaluable counsels in that farewell interview. This was indeed "seeing him on his journey after a godly sort."

437. The writer has the very best reason to know that he was received with very great favor in that Circuit, and thought to be one of the most satisfactory preachers they had ever had. He was esteemed, especially, as a very excellent fire-side preacher. He was generally regarded with very great favor by those who claimed to be of other denominations; and being much stronger than his colleague, he took up some extra appointments. One of these was among the Scotch Presbyterians, in a corner of Caledon, through which the preachers passed in going around their Circuit, and had large congregations, although the service was on a week-day. He preached thirty-three or thirty-four times a month; and on his only spare day, rode twenty three miles to see his family, and the next day rode as far back, in a somewhat different direction, to take up his train of appointments.

438. The person who held a claim against him, observing how popular he was, thought that by swearing out a *capias* against him and having him arrested, which he did in the early part of the summer of 1828, that the Methodists would run to the rescue and pay the money for the sake of retaining their preacher; and perhaps they would have done so, had Mr. F. appealed to their sympathies. But he would not consent to their doing it, for he felt he had offered his inexorable creditor every thing that was fair and honorable before. Confinement to the debtor's "limits" in York was the result. But he immediately addressed himself to honest labor, by which he assisted in supporting his family, in the meantime making himself very useful in the town, particularly by visits to the jail, where he preached to the prisoners. He was instrumental in plucking at least one brand out of the burning, in the person of Charles French, whose case we have not time further to particularize.

439. From the latter part of April till late in June, 1828, the writer was at study in York, awaiting Elder Case's decision as to where he was to go. This interval was profitably spent; Mr. Vaux was my instructor in general learning, and sometimes the Rev. Wm. Ryerson, the stationed minister, gave my fellow-student, D. McMullen, and myself, a lesson on the branches connected with the Conference course of study. On the 10th of June we all assembled at the camp-meeting at Cummer's Mills. Mr. Case was there, and tried to discourage me about going as a missionary; but I said, "I might be needed on a Circuit." Finally, after testing me in a variety of ways, he decided, as he termed it, "that Johnny should take Bro. Flummerfelt's horse and go to help Bro. Black on the Toronto Circuit."

440. I obeyed his commands as soon as possible, and started early in July for my Circuit. I spent the first night at Mr. John Austin's. The next, I took up the first of the chain of appointments assigned me, at Mr. Joseph Gardner's S. H., Centre Road. The second afternoon I held a meeting at Church's Mills, and the third I met my colleague at Dr. Todd's, and preached before him. We met once a fortnight at this and another house in this neighborhood, alternately—heard each other preach turn about, and lodged one night together. Precious seasons of intercourse were these, after our long and lonely rides around the Circuit!

441. It might satisfy the curiosity of some of this generation to describe the route which each took for the next fortnight, when we met at the place of intersection again. Mr. Black took the eastern route, which was as follows: Saturday—John Rutledge's, sermon; Sunday, 10 a.m.—Monger's school-house; 3 or 5 p.m., Harrison's meeting-house; Monday, noon—Mr. Plumber's, near Boulton's Mills (and to old Mr. Monkman's); Tuesday, 11 a.m.—

Wm. Monkman's, and in the evening, A. Cunningham's, West Gwilliamsbury ; Wednesday—Mr. Taggart's, Tecumseth ; Thursday—Back to Mr. Roadhouse's, in Albion ; Friday—A long ride back to Chingacousy, at good old Mrs. Taylor's ; Saturday—Down to Harrison's or Hopkins', and held a prayer-meeting ; Sunday—Hopkins', Shell's, and Aikins' school-houses. (Monday was a vacant day, but I always rode home to see my mother—going and coming was a journey of 28 miles.) Tuesday—Watson's, on the Lake Shore ; Wednesday — Gardner's ; Thursday — Church's Mills ; Friday—The place of intersection.

442. Carroll took the western route, which was as follows: Saturday—Rode to my Sunday morning's work ; Sunday, a.m.—Four Corners (the corners of Toronto, Trafalgar, Esquesing, and Chingacousy); p.m., Carter's Church; Monday —Clarage's ; Tuesday—McNabb's Mills (Norval) ; Wednesday—Away down to Streetsville ; Thursday—Switzer's ; Friday — Kenney's, in the old survey of Trafalgar ; Saturday—Bloomfield's school-house ; Sunday, a.m.—Lindsay's meeting-house (Hornby) ; a.m., Kennedy's meeting-house ; p.m., Georgetown ; Monday — Rev. E. Adams' school-house (Acton); Tuesday—William Kennedy's ; Wednesday—William Kennedy's, jun., a.m., and, after a five miles' ride without a house, Mr. Dean's, in Erin ; Thursday—On through Caledon (where sometimes there was an occasional appointment among the Scotch) to where Campbell's Cross now gives name to the neighborhood ; Friday, a.m.—Mr. Holmes's, and on to the place of intersection at night. This gave us 16 appointments apiece in the fortnight, 32 in the month, 8 in each week. Besides which, we always met the class wherever there was one, and there was a class in nearly every place, as there were 400 members on the whole Circuit. We would gladly preserve

a memorial of the Gardners, and Halls, and Switzers, and Kenneys, and Crawfords, and Kennedys, and Sniders, and Neelands, and Rutledges, and Broddies, and Harrisons, and Roadhouses, and Grahams, and Aikins, and hundreds more of this Circuit, but we have no space in which to portray their excellences.

443. The latter part of September, my beloved colleague bid me an affectionate farewell; leaving my heart full of sorrow, and my eyes filled with tears. I staid on the Circuit till Mr. Richardson, the Credit Missionary, returned from the famous Earnestown Conference and gave me the news, and told me of my appointment to Belleville. Some snow had fallen before I was ready for my long horseback journey. Not having a horse of my own till I returned to York, I returned my borrowed one, and walked to town in the sludge, all the way from Streetsville. The only manifest appearance of good as following my labors, was a great movement one Sunday afternoon at Kennedy's meeting-house, among the young people, upon whom fell a spirit of conviction, weeping, and prayer. Unhappily, I soon had to leave the neighborhood, and was prevented from returning to it again. My renumeration for four months' labor was $1 50 and an order on a store, which procured me a scant pattern for a pair of overalls.

444. There are only two more charges to be considered in Mr. Case's District, both of them Indian Missions—the Credit and Grape Island. Both of these, with their respective incumbents, have come so often into view in connection with Messrs. Case and Jones, as not to need detaining us long. It was the excellent custom then to put our very best men in the Missions. The Rev. J. Richardson was the Missionary at the Credit, and Mr. Waldron at the Island. I often saw Mr. R. during the year, and once, at least,

lodged at the Mission. No person could have displayed more wisdom and fidelity than he. His meekness and exemplariness must have had a salutary influence on these poor people just emerging from savagism. He had excellent helpers; Mr. John Jones, brother of Peter, taught the school of boys; and Miss Sarah Lancaster, a most devoted young lady, taught the girls. The increase on the year was fourteen.

445. Mr. Waldron, at Grape Island, was equally faithful and successful. His gifted wife was an unusual help to the Indian women. Their increase was eighteen. After leaving the Cobourg Circuit, honest Richard Phelps was there in almost every department,—house-building, land-clearing, farming, teaching, and preaching. Such was the readiness unto every good work of the earlier laborers in our Indian Missions. Mr. Phelps rendered help on the Hallowell Circuit, and in the great revival which prevailed on the Belleville Circuit. We now pass to the Augusta District, Philander Smith, Presiding Elder.

446. The Rev. Ezra Healey and his Circuit, the Kingston, is from under the jurisdiction of his old friend, Mr. Case. He had gone to the Hamilton Conference on horseback. That Conference rose on Friday, the 7th of September, 1827. The next day Mr. H. travelled all the way to York (45 miles); the next day, Sabbath, he travelled 9 miles and preached once; Monday, he travelled 40 miles, and lodged at Mr. Ketteridge's, back of Cobourg—the next day 40 miles—the next 45—and the next day, after a journey of 24 miles, he was at home in Earnestown. No wonder, though strong as he was, that he should have been seized with fever and ague, which laid him up till the 17th of October. The change in the Circuit necessitated his moving to Kingston. The record of the year is the same as usual:

almost daily travel, preaching, visiting, holding sacramental services, attending to baptisms, holding love-feasts, watch-nights, &c., &c. His colleague, who still survives, a man not given to exaggerate, avers that he has known Mr. Healey and his family to live day after day, in the town of Kingston, with nothing but boiled cabbage, grown in his own garden. Such was the miserable system of support, and the uncomplaining character of the man.

447. The young preacher appointed by the Conference, C. R. Allison, to labor with him, after one sermon in Kingston, was transferred to Augusta Circuit, and a mere Presiding Elder's supply, who was laboring there, was brought up to the Kingston Circuit. This young man had not been converted more than about six months; but then, great powers of mind, an uncommon amount of nerve and resolution, a thorough English education, with some knowledge of other modern languages, but, above all, a thorough Wesleyan training in a Methodist Sabbath-school, and under the Wesleyan ministry in early life, joined to a marked conversion and a large measure of present religious enjoyment, enabled him to stand forth the easy, fluent, self-possessed and persuasive preacher and capable pastor, almost at once. We refer to Ephraim Evans, a child of Methodist parents, a native of Hull, Yorkshire, England, where he received great advantages. It is a curious fact that two very young men who used to hold a mutual improvement meeting, from week to week, in that town, should both have been made eminently useful in the Christian ministry in America. These were George B. Cookman, and our present subject. Reverses brought the Evans family to Canada somewhere about 1820. They first settled near the Ottawa River. Then the two brothers, James and Ephraim, following the occupation of teaching, drifted as far west as

the township of Bastard, where both were converted under the labors of the Rev. Messrs. Metcalf and Jones. And by a very short step, Mr. Ephraim was now preaching the faith of Jesus. He and his colleague had great success in the Kings on Circuit.

448. The *Augusta Circuit* still enjoys the able superintendence and delightful preaching of its last year's superintendent, Mr. Metcalf. Brockville is no longer a separate charge, but is merged again in the Circuit; but to remedy the inconvenience of a six weeks' Circuit, a new one is created out of its north-western section, embracing the townships of Bastard and Crosby, and other adjacent places, and called the Crosby Circuit. Although Mr. Metcalf's name appears alone in the Minutes, he had a colleague, first in the person of E. Evans, and then, by exchange, of Mr. Allison. We have no very special particulars of the year, but we have reason to believe that both preachers were well received and useful. We know there was a life-long friendship between them. The alteration of boundaries reduced the membership of the old Augusta Circuit from 983 to 789.

449. The Rev. Jacob Poole was removed from the Rideau and stationed on the new Crosby Circuit. We have not many particulars of his labors and successes—certain we are that he had no superabundance of earthly comforts. An old English gentleman, who had known Mr. P. at Perth, performed a journey to Kingston. For the sake of old England, and English Wesleyanism, he called on the British Missionary in that town. He, in his journey, also called on the Crosby preacher. He told the writer that the comfort and refinement of the circumstances of the former, compared with the cheerless destitution of the latter, impressed his mind as exhibiting a most painful contrast. There are few now to consider, even among those who have entered into

their labors, the extreme privation in which the earlier Canadian preachers prosecuted their work. Augusta only lost by the dismemberment 193 members, and yet Crosby reported 237 at the end of the year. Forty-four was a fair gain for the first year of its independent existence. Possibly there was an appointment received from Rideau.

450. Rev. D. Wright was removed from Brockville down to Matilda. His family were fain to live in the upper part of a large new house. Mr. Jacob Brouse's family showed them all possible kindness. Often did I hear the preacher's family speak of the affectionate piety of the first Mrs. Brouse (a Parlow was she) in after years. Perhaps he was never so popular in all his ministry, as he was while in this Circuit. His ardent zeal, his rough and ready style of speaking, and his humorous geniality were just the attributes to take with warm-hearted, demonstrative Dutch Methodists of that region. No colleague was named for him in the Minutes, but two young men were sent to his assistance. Asahel, the first of the Hurlburt family called out into the ministry, was one. He was pious, worthy, and faithful, but so diffident that he scarcely then gave promise of the profundity of thought, the solidity of character, and the large connexional influence which afterwards characterized him. Another young man, very dissimilar to him was, I think, there before him, and for the whole year. His school advantages were pretty good; he was a young man of a fine figure and pleasing, sprightly manners, a captivating singer, and though he had not Mr. Hurlburt's strong original powers of thought, he had a readiness in appropriating the thoughts of others. These qualifications, joined to exemplary piety and zeal, and a sort of practical, observing turn of mind, made him pass for the matured man, and seemed to awe and enlist the adherence of the people wherever he went. We speak of

Alvah Adams, the son of parents who showed untiring love to Methodism, and the fruit of Mr. Metcalf's ministry in the Perth settlement, who baptized him by immersion in the river Tay. It is sorrowful to think that the son of such a family, and with such early prospects of eminent usefulness to the Church, should occupy such a relation as he does at present to that church of his early choice. We shall ever think he has been sinned against as well as sinning. These three laborers were very fond of each other, and they rejoiced together over a net gain of 47 at the end of the year.

451. Our zealous and successful young friend, Richard Jones, whose name now appears in the Minutes, has that name placed as in charge of the Ottawa Circuit; but he never went to that Circuit. Mr. George Farr, who had been there the previous year and met with so much success, presumed on his popularity, and wished to stay. There was then no hindrance to a preacher's marrying at any stage of his ministerial career, if he liked, and Mr. Farr had a most estimable young lady, one of several members of a very respectable family, given to him as the fruits of his ministry, and he married her. As the means of ministerial support were very scanty in that day, the connection of some temporal business to make up the deficiency was then viewed more tolerantly than it would be now. Mr. F. had received a good commercial education; he wished, therefore, to stay, to open a shop, and to work the Circuit in connection with this secular business. His Presiding Elder had strong proclivities for such a course of procedure himself; and, indeed, had substantially pursued such a course himself for several years, and was doing it then, making and selling saddles, bridles, and harnesses; no wonder, therefore, that Mr. F.'s request was granted, and Mr. Jones' appointment was changed to Perth. Although this was the beginning

of sorrows to poor Farr, yet, strange to say, the members on his Circuit went up from 90 to 115.

452. We pass up the Ottawa River to where the city of that name now spreads its wide dimensions, and we find the new Richmond Mission. This is nothing less nor more than the north-eastern branch of the old Rideau Circuit, or the Hull Circuit of last year modified. It embraces Beckwith, Goulborn, Huntley, Nepean, and Hull, besides adjacent places. George Poole is brought down from the Bay of Quinte Circuit and put in charge of this Mission. He labored hard, suffered a good deal of privation; but before he left the Circuit, found an excellent wife, who did him good and not evil, so long as he lived. His members at the end of the year were 200.

453. Mr. Bissel, who was at Hull the previous year, which was really the nucleus of this Mission, having married, was brought to the Rideau. We have no particulars of the year. We have not learned that he had a colleague. The return for this branch of the original Circuit was 200. We suspect the Kitley appointment and its members were assigned to Crosby.

454. The reader is prepared to hear that although the Rev. George Farr's name stands for Perth, the Rev. R. Jones was countermanded from Ottawa, for which his name was set down, and sent to the Circuit just indicated. That must have been a great trial for one so young, in his case. He was going among a very intelligent people—he was succeeding some very superior men, such as Metcalf and J. Ryerson—and he was going back to where he had spent his boyhood and youth, and whence he had come out not two years before; and he had to perform the pastoral duties of the Circuit. The recent death of his late pious father made his return home a boon to them, in adjusting some family

matters. He labored faithfully, conducted himself prudently, and won a great many friends. Perth was dismembered from Mississippi at the beginning of this year; and Mr. Jones returned 175 on his half of the Circuit, against the 207 on the whole ground on the preceding year.

455. The Rev. W. H. Williams, who had been in charge of the whole the year before, was restricted to the Mississippi section the present year. His Circuit included all the settlements on the north side of the Mississippi River. Mr. W. had become very much in favor with the Scotch Presbyterians of Lanark, who were unprovided with their own ministers, and it was thought his appointment might be a source of good. And no doubt it was; but it did not result in extending Methodism among them to any considerable extent, so wedded is that nationality to its traditional opinions and habits. But, to their praise be it spoken, they contributed liberally and cheerfully to his support. From this year Mississippi was no longer a mission. He returned 51 members at the end of the year. The returns for this and Perth gave an increase of 19 on the whole ground. After this, for some years, Perth languished, but the Mississippi Circuit steadily advanced.

456. Rev. James Knowlan was the Chairman of the Missionary District in Lower Canada, in connection with the British Conference. In Quebec, the last year's incumbent gives place to the Rev. Richard Pope, brought there from Stanstead. Rev. R. Alder, at Montreal, has Mr. Stinson brought to his assistance from Three Rivers. I suspect, as Caldwell's Manor was vacant, the second laborer was to enable the Montreal preachers to visit it from time to time. Far on in this Conference year, Jan. 1, 1828, we receive good news from this station. Mr. Stinson says, "Our cause

in Montreal is prospering, our congregations are large. Last Sabbath evening we had nearly a thousand people in the chapel, and we were crowded at the watch-night. The society is in a good state; but we have particular cause to rejoice over our Sabbath-schools. Our teachers are very much united, and truly alive to their duty."—[*Wes. Magazine.*] In Kingston, Mr. Knowlan gives place to the Rev. James Booth, brought up from Quebec. This appointment, we know, went into effect. The Rev. Thomas Turner takes the place of the Rev. Matthew Lang at St. Armand's. In Stanstead and Barnston, Messrs. Knowlan and Lang take the places of Richard Pope and Thomas Turner. Rev. Wm. Squire remains in Shefford, but most that we have to say as to his labors there, was anticipated by what we said concerning the previous year. The devoted and much esteemed Wm. Burt, remains at Odelltown and Burtonville.

457. We have left Three Rivers to the last, because it has for its supply, one who also supplies Melbourne, we surmise, for it is vacant, a person whose name is new to the country. We refer to the Rev. Wm. Faulkner. He was only a probationer, and he did not stand out his probation : but more of him when we come to the succeeding year. Mr. Borland says he was "small of stature, and not otherwise distinguished for body or brains."

458. The total number of Lower Canada Methodists at the end of this year, according to the accurate Mr. Playter, was 1,519; the previous year, according to the same authority, it was 1,809; that would make a decrease for the year of 200. How this is to be accounted for we know not. Their total added to that of the Canada Conference (9,678) would make the total number of class-members in the two Provinces *eleven thousand one hundred and ninety-seven.*

BOOK NINTH.

CASE AND THE CANADA CHURCH IN A STATE OF INDEPENDENCE.

1828-29.

1. We have come now to the period of an important change of relation to the Canadian Itinerants of the Upper Province. This took place at the Conference of 1828, which commenced its Sessions October 2nd, in the well-known Switzer's Chapel, Earnestown. The Rev. James Richardson was appointed Secretary. The Rev. Elijah Hedding, one of the Bishops of the Methodist Episcopal Church in the United States, in coming to preside at this Conference, made the last visitation from the episcopate of the above mentioned church.

2. The first item of the business of that Annual Conference was the reception of no less than nine preachers on trial, namely, Wm. Smith, John Beatty, Richard Phelps, Asahel Hurlburt, Alvah Adams, Ephraim Evans, Hamilton Biggar, Charles Wood, and George Ryerson. The reader has made the acquaintance of all those brethren before, excepting one. Messrs. Smith, Beatty, Phelps, Hurlburt, Adams, and Evans, labored on Circuits, either a part or the whole of the preceding year; and two of them, Phelps and A. Adams, even longer, under a Presiding Elder. Mr. Biggar will be remembered by the reader as the Missionary school-teacher at Rice Lake, where he performed many other duties of a Missionary. Mr. Wood had labored in connection with the Conference, besides previous labors under a Presiding Elder,

during the Conference years 1822-23, and 1823-24, and had desisted for want of health, and had followed the occupation of a farmer in the Rideau County, where he exercised his gifts as a local preacher. Mr. George Ryerson's is the only name entirely new to the reader. He is a brother to the three gifted men of that patronymic, already members of the Conference, and, strange to say, older than either of the others. He is also a married man; but then he had received a more thoroughly classical education than any of them, having been educated, we believe, at Union College, Schenectady, N.Y., and employed for some time in teaching the District Grammar School in the County of Norfolk. For some years before this date he had been distinguished for piety and ardent aspirations after holiness. It is true, a bullet wound he had received in his mouth which knocked out some of his teeth and fractured his jaw, while serving as an officer in some Provincial corps during the war of 1812, had impaired his utterance, and spoiled the ease of his elocution; yet it is presumed that it was thought the value of his scholarship in the connexion would make up for that. We shall see he did not continue long in the work.

3. This year, the Rev. Andrew Prindle, of whom the reader had lost sight since 1817, during which period he travelled various Circuits in the State of New York, remaining in connection with the Genesee Conference when the Canada Conference was organized, was transferred to the Canada Conference, and thus returned to his native Province; but, for some reasons, he was placed among the Superannuates. After some years, as we shall see, he came back into the effective ranks again, so that we suspect this respite was given him to prepare the home where he spent the evening of his days. At our present date, he was mentally vigorous; and he was strong in body, but so corpulent

and unwieldy as to render it very difficult for him to perform the work of an itinerant preacher in Canadian Circuits, such as they were in that day.

4. Another minister, who had performed fourteen years' itinerant labor, this year retired upon the superannuated list, This was Wyatt Chamberlayne. There can be little doubt but that about this time he was very much indisposed. He settled in the township of Kitley, and combined the work of farming and storekeeping. He was soon appointed a magistrate, in which capacity he earned great respect. He was a very interesting and amiable man, and his neighbors greatly respected him ; and, when he was willing to preach, they were very glad to hear him. But to this he became gradually more indifferent, and, I fear we must add, less devout and more worldly-minded. Circumstances connected with his second marriage induced the Conference to locate him. I think, also, that at the last, for want of filling his appointments, he ceased to be recognized as a local preacher. He died before reaching a great age ; but of the precise circumstances of his death we are at present not informed. It is to be regretted that his fine temper and penetrating mind were lost to the ministry and to the deliberations of Conference.

5. Poor old Mr. Ryan made his appearance among the preachers at this Conference. We are nearly certain that he was not present at any of the deliberations ; for, if we mistake not, no persons were then allowed to enter the Conference room excepting those whose names were printed in the Minutes. Although his prediction had been falsified by the consent of the body concerned, that "there would be no removal of the Canada church from under the jurisdiction of the American General Conference," yet he made no overture to return. Perhaps he was waiting for an overture to

be made to him. The Conference, as such, could not consistently, and without a loss of dignity, have made such an overture ; but we could almost wish that some influential members of the Conference had interposed their kindly offices between him and that body at this juncture. Nothing was done, and in about a year a rival organization was created—but we must not anticipate.

6. The routine business disposed of, the Bishop brought the subject of independence before the Conference. The American General Conference, the preceding May, in Pittsburgh, Pa., had come to the conclusion that though the constitution of the church did not empower them to divide it, yet as Canada was a foreign country and the Bishops had never ventured to station citizens ot the United States there without their consent, that, therefore, the Conference might withdraw its jurisdiction, and leave the Canadian preachers to organize themselves into an independent Conference, for the reasons set forth in the preamble and resolutions, passed on that occasion. These we will not repeat *in extenso*, as Mr. Playter has preserved them in his valuable history. (1) This document empowered any one of the General Superintendents to ordain any one whom the Canada brethren might elect to a similar office in Canada. (2) Their delegate to the ensuing British Conference was instructed to desire of that body that the arrangement entered in 1820 relative to sending missionaries into Upper Canada might still be observed. (3) It also provided that the Canada brethren and friends should still receive books and periodicals on the same terms as before, till Canada had received a proper portion of the stock invested. (4) And it was very generously decided, that the "Managers of the Missionary Society should be allowed to appropriate the

sum of seven hundred dollars annually for the support of Indian Missions in Upper Canada."

7. A committee of nine was appointed to take the subject into consideration, and prepare the business for the action of the Conference. The report, which was as follows, was unanimously adopted by the Conference :—

"Whereas the jurisdiction of the Methodist Episcopal Church in the United States of America has heretofore extended over the ministers and members in connection with the said Church in the Province of Upper Canada, by mutual agreement, and by the consent of our brethren in this Province ;—and, whereas it has been, and is the general wish of the ministers and members of the Methodist Episcopal Church in Upper Canada, to be organized into a separate and independent body, in friendly relations with the Methodist Episcopal Church in the United States ;—and, whereas the General Conference has been pleased to comply with our wish in this respect, and has authorized any one or more of the General Superintendents of the Wesleyan Methodist Church in the United States, with the assistance of any two or more elders, to ordain a General Superintendent for the said Church in Upper Canada :—

"Resolved 1st,—That it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church do now organize itself into an independent Methodist Episcopal Church in Canada.

"Resolved 2nd,—That we adopt the present discipline of the Methodist Episcopal Church as the basis of our constitution and discipline, except such alterations as may appear necessary from our local circumstances."

8. After the passing of these resolutions, the Presiding Bishop arose and said he had no more jurisdiction over the Canada brethren, but the Conference requested him to continue in the chair and to assist them with his counsel till the Session was ended. It was resolved to continue the Episcopal form of church government, although there was no positive pledge to the American General Conference; and the

discipline of the Methodist Episcopal Church, adapting it to their altered circumstances, but with some changes.

9. The General Conference, as there were no elements for a delegated one, was to consist "of all the travelling Elders who had travelled for four full calendar years last past, and who had been received into full connexion." Although this Conference was restricted (Restriction 2nd) from "doing away with Episcopacy;" yet it was provided, "Nevertheless, that upon the joint recommendation of three-fourths of the Annual Conference, or Conferences, then the majority of three-fourths of the General Conference shall suffice to do away with that restriction."

10. In pursuance of the resolution adopting the Episcopal form, an Episcopos was elected in the person of the Rev. Wilbur Fisk, A.M., afterwards D.D., of the United States, an appointment which he declined, as did several others afterwards elected; so that the independent Canada church was never Episcopal except in name.

11. The subject of lay-delegation had been agitated for some years previously in the United States, and was just beginning to excite some attention in Canada. As a compromise on the subject, the following proviso was embodied in the constitution of the new church, by which the lay-officials of the several Circuits of the connexion were invested with co-ordinate legislative powers by way of veto, with the ministry, on the fundamental subjects therein mentioned. This restriction reads thus:—

> "No new rule or regulation, or alteration of any rule or regulation now in force, respecting our temporal economy; such as the building of churches, the order to be observed therein, the allowance to the ministers and preachers, their widows and children; the raising annual supplies for the propagation of the gospel (the Missions excepted) for the making up of the allowances of the preachers, &c.; shall be considered as of any force or authority, until such rule,

regulation, or alteration, shall have been laid before the several Quarterly Meetings throughout the whole connexion, and shall have received the consent and advice of a majority of the members (who may be present at the time of laying said rule, regulation, or alteration before them) of two-thirds of the said Quarterly Meetings.

"Nor shall any new rule, regulation, or alteration, respecting the doctrines of our church, the rights and privileges of our members; such as the receiving persons on trial and into full connexion; the conditions on which they shall retain their membership; the manner of bringing to trial, finding guilty, and reproving, suspending, or excluding disorderly persons from society and church privileges; have any force or authority until laid before the Quarterly Meetings, and approved as aforesaid." (Book of Discipline, ch. ii., sec. 1.)

12. Another concession was made to the laity at this time. Previously, the preacher in charge was empowered "to appoint and change all the leaders," but the new discipline appended to this, "but not contrary to the wishes of the class." This prevented a minister from arbitrarily forcing an unacceptable leader upon a class.

13. Formely a preacher might marry at any stage of his ministry, although he could not claim any support for his family till he had travelled four years; this Conference passed the following resolution abridging that liberty:—"To prevent the evil of such premature marriages for the future, it is resolved that any one marrying before he shall have travelled at least two years, shall be dropped from the Conference."

14. This Conference appointed a committee to correspond with the British Conference, and open up friendly relations with that body. Very properly the Revs. Wm. Case and James Richardson were two of the three persons appointed. But it shows the great difference in the manner of doing business then from now, that the remaining member of the committee was a person only just then received on trial, Mr. George Ryerson. We have no evidence that they ever

practically carried out the intention of the Conference, which is to be regretted, as it might have obviated some undesirable after occurrences.

15. The Rev. Wm. Case, after an incumbency of the Presiding Elder's office eighteen years, was elevated to a still higher trust, being made "President of the Conference *pro tempore*," which comprised all the duties of a Bishop, except conferring orders, "and the Superintendency of all the Indian Missions in the Province." The duties of the latter part of this trust were of a kind which suited his tastes and habits; and the appointment was, therefore, very proper. Many persons thought, in after years, that it would have been well for the church if he had, at the time of its foundation, been elected to the Episcopal office. This was the opinion of some discerning and disinterested persons outside of the Methodist body. While many believe, in view of the advent of British preachers in the Upper Province in after years, that it was providential that neither Fisk nor Bangs, nor Straton, afterwards elected, accepted the appointment. It was ascertained, by a test vote, tentatively taken, by the brethren entitled to elect, that had it come to an election, Mr. Case would have been chosen in preference to any other member of the Canada Conference.

16. As to the appointments, the Districts remained the same as during the preceding year, both in name and extent. The elevation of Mr. Case to the Presidency of the Conference and the Superintendency of Missions, created the necessity for another Presiding Elder to supply his place. In those days the choice of the incumbents to this office was with the Bishop. On this occasion it fell on the most popular and effective pulpit man in the Conference, passing by some very effective preachers who were his seniors in the

work. Few who know anything of our history but will single out—William Ryerson as the man referred to.

17. The writer was one of the preachers under him in the Bay of Quinte District, and he knew thoroughly Mr. R.'s manner of life at that time. For the first two years York, where he had been stationed the two preceding years, almost the extreme western end of his District, was his residence, but he served that District with the greatest energy and fidelity. He never missed an appointment, and he passed around that extensive District, once a quarter, "in summer's heat and winter's cold," on horseback. I have known him when the weather was so severe that he knew he would have to run by the side of his horse to keep himself warm, to throw away his overshoes lest they should impede his movements, and start on a ninety miles' journey, facing the cutting blasts of early winter, without shrinking. He looked after the wants of his preachers as no Presiding Elder had done before; while he saw that they performed their duty to their Circuits with great strictness. When one asked him for leave of absence to go and see distant friends in the States, his answer was, "No: I am determined the preachers shall serve the people faithfully, and that the people shall support them well." The lash of his scorn and sarcasm on lagging contributors was sometimes very severe. As a result, the District began instantly to rise financially, and the improvement in a few short months was most marked and cheering.

18. In mentioning the Presiding Elder of the Central District of the Province, the Bay of Quinte, we are committed to a consideration of that one first. The Rev. Mr. Case had his residence in this District at Grape Island Mission.

19. The Conference rose on the 8th of October, 1828; on the 11th we find Mr. Case and his friend, Peter Jones, "setting the Indian brothers to work,—some in digging potatoes and others at ploughing, while "the whole island assumed the appearance of a hive of bees." On the 16th, the two friends and some school children and the Mission family proceeded to Belleville to hold a Missionary Meeting. Mr. Case preached, Mr. Jones gave an address to the children, and Miss Hubbard exhibited their improvements in reading, spelling, and singing. This latter, Mr. Jones's Journal says, they did "melodiously."

20. On the 24th of the following month (November) we find Mr. Case in the Provincial capital, York, where he met again with his Indian coadjutor. They were there in company with a number of Rice Lake Indians "on business." Early in the following February (1829) we find these two friends with Miss Barnes and two valuable Indian laborers, Thomas Magee and John Thomas, names that should be preserved as well as others (for I often heard Magee, at least, exhort with persuasive power and effect) as far north as the Holland Landing, where they met all the Indians from the Narrows and Matchjedash, when he took measures for establishing a Mission on Snake Island, in Lake Simcoe.

21. Their work done in this place for the present, the two friends of the Indian race travelled eastward together to Cobourg and Rice Lake, where they remained usefully employed till the 16th of February. In connection with this visit, Mr. Jones makes mention of the school teacher, James Evans, and his wife. This was the James Evans afterwards so celebrated as a preacher, translator, and Missionary to the Indians, both in Canada and the Hudson's Bay Territory. Though only now mentioned for the first

time, he had been at this Mission the larger part of the year. He was an older brother of the Rev. Ephraim Evans, already mentioned. He had been converted in early life in his native Yorkshire, but going abroad in one of his father's ships he sustained spiritual loss, and never repaired that loss till a short time before his brother's conversion; he was restored in the township of Bastard under the ministrations of the successful Metcalf, who licensed the two brothers to exhort on the same day, Being a man of considerable educational attainments, a practical teacher, and very cheerful, versatile, and enterprising, and his wife, also, a cheerful person, who could easily adjust herself to circumstances, the observing eye of Elder Case marked them out as promising helpers in the work which he was now pushing forward by all possible means. And he was not mistaken in his choice. A friend speaks of going to see them during the year of which we write (1829–30) and found them without any thing to eat excepting a little flour. To render this more palatable and nutritious, as they thought, it was mixed up with fish-spawn, and cooked and eaten in the form of pancakes; which was partaken of, not only with resignation, but with gratitude and cheerfulness. James Evans was a man who literally made a sport of hardship and privation.

22. These evangelists to the Indians now proceed towards Grape Island, where, on Sunday, the 22nd of February, Ojibways, Mohawks from Tyandenaga, and the whites of the surrounding country. At the close of the love-feast, where "the Indian brethren spoke with power," and the Holy Spirit was poured upon them, Mr. Case requested Jones to preach to the Indians in the chapel, which could not contain all of every nationality; and Miss Barnes

addressed the whites in the Mission-house. The exercises were closed with the sacrament of the Lord's supper and baptisms.

23. Preparations were now made for a journey to the "United States for a few months, for the purpose of raising funds for Missionary operations," and to get Mr. Jones's "translations printed." In this journey they "declared" in many places the "conversion of the Gentiles," and "caused great joy unto all the brethren." A solemn valedictory service was held on the 25th, and an address was given to the native converts by Mr. Case, on the duty of "loving each other and serving the Lord."

24. Two days after, they crossed the St. Lawrence into the great Republic, and held their first public service in Watertown, attended by clergymen and people of all denominations, who gave a collection. The following Sabbath, which was the 1st of March, they visited and gave addresses in both Methodist and Presbyterian Churches and Sabbath-schools in that place, in the early part of the day, and held a meeting at York Mills in the evening, Tuesday forenoon they were similarly employed in Utica, and in the afternoon at Paris. They travelled all night in the stage, and were cheered by a hospitable reception at the house of Mr. Campbell, a brother-in-law of Mr. Case, in the city of Schenectady. On Thursday morning, the 7th of March, Mr. Jones records in his Journal: "Not far from this town the Mohawk nation, now residing on the Grand River, U. C., formerly lived, previous to the revolutionary war, which territory they lost on account of their allegiance to Great Britain." A meeting was held at night and a collection taken up. It amounted to $7.50, which Mr. Jones supposed was large for the Dutch! After a visit to Union College, they went on to Troy and held a meeting, which was a large one. About

one thousand children were present at the Sunday-school on the 7th, to see the Indian children exhibit and sing. At night they went on to Chatham, whence Mr. Case had gone out into the itinerancy. "On his account," says Mr. Jones, "the place was interesting."

25. Now, after the lapse of nearly a quarter of a century, he "returns, bringing his sheaves with him." The services on Sunday, the 8th, were varied and interesting. Here a gentleman came forward to Mr. Jones, and claimed to be the full cousin of his father. On the 11th, the missionary company separated for a time, Misses Barnes and Hubbard and four of the Indian children branching off to the Eastern States on a visit to their friends, intending to meet in New York on the 1st of May.

26. On Sunday, the 15th of March, we find the two friends preaching in Poughkeepsie, where "a good work of religion was in progress;" "many shed tears," and "a beautiful girl of 18" offered to go with them to teach the Indian people "to sew, knit, and read," and said that she would "love them as well as anybody,—indeed she would." Distance and the want of means to take her, obliged them to decline her offer. From here they went by steamer to New York city, where they were the guests of that devoted friend of Missions, Mr. Francis Hall.

27. On St. Patrick's day Mr. Jones received letters from his brother John, Capt. John Brant, and Mr. Clark, to the effect that the Lieutenant-Governor, Sir John Colborn, having been appointed by the Imperial Government the head of the Indian Department in Upper Canada, wished Mr. Peter Jones to return to Canada with his translations, offering to print them in York at his own expense. This day closed with a most interesting meeting of the French Missionary Society in Allen Street Church, which was crowded.

Messrs. Case and Jones addressed the meeting—the Indian boys read and sang—and the great Irish-American orator, the Rev. John Newland Moffat, closed with "a most moving and eloquent speech." The Society netted by this meeting, $200. On the following day, John Simpson, a promising young Indian, arrived from Grape Island, at Elder Case's request, "to come and help them." Mr. Jones preached in Forsyth Street Church in the evening, "crammed to overflowing." The next Sunday, also, they were in the city, preaching in different churches, Mr. Case in the old mother Church in John Street.

28. It seems that they had declined the Governor's kind offer, for Mr. Jones was working hard at the translations in his intervals of leisure, not employed in meeting classes, preaching, and attending Sunday-school Anniversaries. On Wednesday, at 3 p.m., 2,000 children were present, whom the Missionaries addressed, and before whom the Indian boys said their lessons. The Mohawk translations were printed simultaneously with the Ojibway, under the direction of an Indian brother by the name of Hess. No less than three adult Indians besides Jones, namely, Simpson, Snake, and Hess, like the Aristarcuses and Trophimuses, and Secunduses, of old, seem to have accompanied these apostles to the heathen, as specimen trophies of the victories they had won.

29. On the 27th, Mr. Case, with Snake and Simpson, and the two boys, left for Newark and Morristown, but sent back a special messenger for Mr. Jones to come to his aid. He rode ten miles after dark and arrived at the meeting, which was in progress in a Presbyterian Church. It was crammed so that Mr. Jones could scarcely get forward to the platform. Being called on to speak with only five minutes time to collect his thoughts—no wonder he felt

"embarrassed." He stayed to hold meetings the next day, and we have no doubt he redeemed himself. His developing mind was impressed with the wonders of a microscope, "which magnified a flea as large as a coon, and a spider as big as a bear." He remained till Sunday, preached there in the forenoon to a large assembly out of doors, among whom, he hoped "some good was done," and drove to New York and preached in Willet Street Church in the evening, where they "appeared alive in religion." Mr. Case had gone to Morristown.

30. On Friday, the 3rd of April, Mr. Case and the two boys left them for Philadelphia, while Jones "read the proof sheets of the Indian hymn book." The latter, after spending another Sabbath in that great city, went on by stage and steamboat to Philadelphia, where he arrived on the 8th, and attended a love-feast. His senior friend had left for Baltimore, whom he followed and overtook the next day at the house of a Mr. Brown. Friday, the 10th, he gazed, through the day, with delight at the great public buildings of the city; and in the evening they held a meeting in Light Street Church, at the close of which the people pressed forward to shake hands, which led the Indian journalist to conclude that they "had very warm hearts." Perhaps the Irish blood which ran in their veins, and the southern skies under which they lived, as well as the love of Christ which dwelt in their hearts, may have contributed to this demonstration.

31. Sunday, the 12th, was industriously and usefully employed. Three thousand people, old and young, were present in the afternoon at Eutaw Church. On Monday afternoon they met 2,000 ladies at Light Street Church. The Missionaries addressed them—"the ladies seemed highly delighted with what they heard"—a collection was

made for the Indian Missions—and a scene of hand-shaking took place at the close, which impressed the Indian journalist with the opinion that he "had never seen such warm-hearted ladies before." In the evening they held a meeting in another church. Before leaving for Philadelphia the next day (the 14th), they held a meeting in a colored Methodist Church, where they had a lively example of their sable friend's shouting capabilities. Their earnestness and their willingness to contribute for the benefit of the Indian race, largely enlisted the Indian preacher's sympathies and prayers for their freedom. The warm-hearted Baltimore people saw them to their boat in the afternoon.

32. On the 16th they attended the Annual Meeting of the Philadelphia Conference Missionary Society, which was presided over by the venerable Bishop Roberts, and which they both addressed. A Rev. Mr. Kennedy, according to Mr. Jones, gave "a most eloquent speech," and all were highly pleased. On Friday afternoon Dr. Skinner's (Presbyterian) Church was opened for them. The attentive congregation gave them a collection for the Canada Missions. In the evening the Young Men's Missionary Meeting was held in old St. George's Church. Messrs. Case, Jones, and the Indian boys all spoke; and at the close they were favored to hear that prince of Methodist orators, the Rev. George B. Cookman, who "quite carried away the audience." The next day our Indian traveller had a mutually agreeable reunion with a Quaker minister who had visited them at the Credit, and had the pleasure of visiting "the spot where the great and good *Meegwan*, William Penn, under the shade of a spreading elm on the banks of the Delaware, held his treaty with the Indians," the only treaty with the aborigines which was never violated by either race.

33. Sunday was a busy and profitable day with the two friends. They both preached and gave addresses, and had the exquisite pleasure of hearing an apostolic sermon from the venerable senior Bishop, McKendree. On Monday they took leave of their "Missionary-hearted" hosts, the Chubb family, and started on their return to New York. They improved time on the steamer in holding "a short meeting;" the account they gave of their Missionary work in Canada brought them a collection of $24. They were welcomed back by their former host, Mr. Martin. The first evening was improved in attending the Young Men's Bible Society. A veteran Methodist, Mr. Dissosway, occupied the chair, and our friends, old and young, addressed the meeting. That Society resolved to pay for the printing of the Gospel of St. Mark in the Mohawk tongue.

34. In obedience to a pressing invitation from New England, Mr. Jones left New York on the 22nd by steamer —touched at Providence, where he had the pleasure of seeing Miss Barnes once more, accompanied by her brother, and by the two Indian boys, Allen Salt and Enoch George Shawney, and where he preached—thence to Boston, where he first saw Lorenzo Dow, and was kindly treated by one of the strong men of the church in that day, the Rev. Mr. Martindale—next he staged it to New Bedford, where he spent Sabbath, the 25th, hearing the famous Asa Kent, and preaching himself. On Monday night the Unitarian congregation listened to him with pleasure, and assisted in making up the Missionary contributions of that town to $56, besides some articles of clothing. He was delayed at Newport over night for want of a boat; but the next day, the 29th, he was pleased to meet on the deck of the *Benjamin Franklin*, Miss Barnes with the two Indian boys, now all on their way to New York. "A talk on their Mission-

ary school operations in Canada," so pleased the ladies and gentlemen that a collection of $11 was the result. Their pleasure, however, was turned to sorrow by hearing in the morning, that a young man who had listened to them the night before, a son of the late President Adams, had committed suicide by plunging into the sea.

35. On the morning of the last day of April, the Canadian party had a joyful meeting at Mr. Hall's, in New York. They were all delighted that afternoon by attending a meeting of a Juvenile Missionary Society in Duane Street Church, and the congregation was mostly composed of young persons, which the native brother thought a pleasing sight.

36. The evening of the 1st of May was delightfully spent at a "Dorcas Missionary Society" in old John Street Church, where the standard of Methodism was first planted on this continent. Jones appeared in his Indian costume; and he, Mr. Case, Miss Barnes, and the Indian children, all contributed to the interest of the meeting. We learn from Mr. Jones's Journal, what is worthy to be placed on record, that three out of four native laborers, the expenses of whose education was being defrayed by this Society, belonged to Canada. These, along with Turtlefield (a Cherokee), John Sunday, John Simpson, and Peter Jacobs, were all their pensioners. All praise to our American sisters. Sunday the 3rd was usefully spent.

37. But the evening of Monday, the 4th of May, 1829, was quite an epoch in the history of our principal subject, William Case; for this evening, after attending the Anniversary of the Parent Missionary Society in John Street Church, and giving an address, this self-denying man, now in the 49th year of his age, and the 24th of his itinerancy, and after a Presiding Eldership of 19 years, took to himself a wife, in the person of Miss Hetty Hubbard, one of his

missionary helpers. She was a native of New England, about, perhaps, 34 years of age, possessing a very fine figure, a countenance not unlike that of the Rev. John Fletcher, of saintly memory, and apparently imbued with the devout spirit of that heavenly-minded man. She had rare gifts in speaking and prayer, and was much devoted to the missionary work. The Rev. Dr. Bangs performed the ceremony; Mr. Moss was groomsman and Miss Barnes was bridesmaid. One of the little Indian boys was somewhat mystified by other parties than those actually married standing on the floor, and went after the ceremony to his teacher, Miss Barnes, and wished to know if she were married to Mr. Moss. They were now on the eve of their return to Canada.

38. Our space will not allow of full particulars of their return journey. Suffice it to say, the next Sunday, 10th, they were at Utica—on the 12th at Syracuse, at Mr. Case's brother-in-law's—and on the 13th they are in a canal boat on their way homewards. Mr. Jones, with all the rest excepting Mr. Case and his bride (and we suspect Miss Barnes) took the most direct route to Grape Island, via Oswego and Kingston. In the latter place he was cheered by meeting with the P. E. and circuit preacher, W. Ryerson and D. Wright. Good Stephen Miles gave him the hospitality of his house. He spent Sunday—heard Mr. R. preach—met honest James Rorrison's class—and wound up with preaching himself. They were at Grape Island on the 18th.

39. Mr. Case seems to have stayed a few days longer, by taking a more indirect route homewards. There lies before me a letter, dated "Packet, near Rochester, May 19th, 1829," and addressed to his friend the Rev. Zechariah Paddock, Rochester, which we wish our space would have allowed us

to give *in extenso ;* it is so indicative of the extent to which the missionary spirit then possessed him. It seems he had spent the preceding Sabbath in that city in which Mr. Paddock was stationed. They had raised $51 04. Mr. Case wished it acknowledged in the papers. They had forgotten to pay some dues, and he leaves a memoranda of the particulars, and encloses the money. He leaves Mr. P. in this letter some data for his newspaper article. He says, what is very interesting for us to know, that in six years, 900 Indians had been rescued from savage vices ; and that 400 children were then in the schools. He also wished to press upon the Genesee Conference, of which Mr. P. was a member, "the propriety of paying especial attention to the Oneida Indians," within their bounds. And the writer has reason to know, that this visit of Mr. Case led to the commencement of a work of conversion among that people, through the instrumentality of that gifted young Mohawk preacher, Wm. Doxtader, already mentioned, who was lent them from Canada very soon after this. Mr. Paddock was an earnest sympathiser in the work of Indian evangelization.

40. Mr. C.'s whereabouts and engagements for some weeks after his return from the United States, and his solicitudes for every department of the work, will appear from the two following letters, addressed to Mr. Jones, which, despite the room they will take up, I cannot bring myself to withhold from the reader, especially as they bring to view various helpers in the work, both Whites and Indians, who ought not to be forgotten :—

"Grape Island, June 2, 1829.

41. "MY DEAR BROTHER,—I suppose by this time you are about to set off for Penetanguishene. By letter from Bros. Beatty and Law, it appears that the prospects are likely to be good among that people. Bros. Law and Beatty have both visited Yellowhead

and Asance and Penetanguishene. They say the Indians will get their presents in June, and will now be coming on. It is, then, as you know, important that you have assistance in as many laborers as may be needed; and I wish you and Bro. G. Ryerson to select some 6 or 10 of the most suitable to accompany you. I am putting up books, bedding, &c., for York, to go on to Simcoe; and Sister Barnes will be at Newmarket, I think, in about two or three weeks, to aid in preparing bedding, &c. God preserve and bless you, my brother, and bless you and yours in this great work!

"Yours, in Christian love,

"W. Case.

"P.S.—I am thinking that Sunday will come to your assistance.

"W. C."

"Grape Island, June 13, 1829.

42. "My Dear Brother,—Yours of the 8th inst. received to-day. Its contents were interesting.—I read it to the brethren. I thought His Excellency had received his appointment to the head of the Indian Department. It will be a happy circumstance if an especial attention shall be paid to the temporal improvement of the Indians; and yet, if they connect ecclesiastical matters with their plans they will add little to their advantage. I approve of the plan you lay down for visiting the different bodies, seeing we are to fail in our efforts for carrying instruction to the thousands we expected. You will be able to judge of the time and labor which may be necessary to spend about Simcoe, when you come to go there; as also the number of laborers necessary when you come to see the preachers of the Yonge Street Circuit. We were preparing Sunday and Thomas Biggs to send up to your assistance when I received your letter. Sunday will hand you this. Whether it will be best for Sunday to accompany you to the west will depend on his state of health. He has been sick lately, and he is not a man of confirmed health. His pleurisy last winter was a dangerous attack. Perhaps he had better only accompany you to Yellowhead and Asance's place. I wish you may be able to visit that part; for, with a view to further operations, I wish you to afford all the assistance you can for getting up a school in that part.

43. "In your tour to the west you must, I suppose, take your journey either on foot, or canoe in the lake. If either, it will be toilsome. Be careful of your health, and be cautious, especially, to dry after getting wet. You should be well provided with writing apparatus, and keep your journals with much exactness and particularity. If you should find it practicable to establish a school, or schools, in any new places, I wish you to do so. Schools are important everywhere among the Indians, on several accounts. Besides the ordinary advantages of education, they form centres for devotion and religious instruction. In commencing schools you will know the importance of pious and virtuous character in teachers. Now, if one of the Credit brothers were to tarry with him, would not David Sawyer or Peter Jacobs do to commence the school at Asance's place? Consult Bro. Beatty about that station.

44. "Munceytown, I expect, is in confusion. Indeed, it always has been; and since Mr. Jackson has taken his wild course I presume it is no better. Your visit and advice will be important. In all your undertakings pray. The devil and his emissaries can never withstand prayer. In answer to prayer the work will everywhere go forward.

45. "Whatever expenses may be necessary you will draw upon me for. I send you enclosed $20. I think to be at Munceytown somewhere from the 16th to the 20th August. Perhaps we may meet and return together to the Conference.

"Yours, in the Gospel of Christ,

"W. CASE.

"P.S.—Poor Joseph Hess has been unfortunate for himself and for us all. A gentleman on board the Packet from Syracuse to Oswego told me he rode in the stage with him from Rochester to the west, and that he was quite intoxicated on the way, frequently calling for brandy; and a letter from Bro. Messmore, just received, says that Joseph acknowledged he had been drunk at a village near Oneida, and lost a letter with money in it which I sent to Bro. Messmore. This failure of Hess's afflicts me very much. It will do much hurt. Fearing this letter may be lost I have written to Bro. Beatty to let you have what money may be needed for your journey. "W. C."

46. Between the date of the last of the above two letters, and that of Mr. Case's appearance again in Mr. Jones's Journal, the writer (who was laboring on a circuit adjacent to Grape Island, and who had met him several times earlier in the year, and had received directions and encouragement in his ministerial work from this experienced and kindly earnest man), met him again, he thinks, early in August, at Presque Isle, in Cobourg Circuit, where a camp meeting was being held. A large number of the Indians were present from Grape Island, and several of the missionary helpers, such as John Benham, and others. Among these was a young man who, though his name did not appear in the Minutes until some years after, had been assisting at the Island for three months previously, and who was destined to spend between 30 and 40 years in the Indian work alone, and who is now efficiently laboring on a Mission. I am speaking of Thomas Hurlburt, one of the four brothers of that patronymic in our ministry. He says of himself: "I was born in Augusta, U. C., March 3rd, 1808. Had religion when a boy eight and ten years of age, but lost it by the time I was twelve. Was converted at the age of 18, Oct. 22, 1826. Was licensed to exhort about two years after. Entered the mission work June 22, 1829. Taught school three months at Grape Island." Several things which occurred at that meeting struck me as exemplifying Mr. Case's great prudence and absorption in the Indian work, yet his agreeable geniality.

47. In the last of his letters he speaks as though he might meet Mr. Jones at Munceytown, "between the 16th and 20th of August." On the 17th of that month, while Jones and Sawyer from the Credit, and the Indians from Muncey, were worshipping with their white brethren at Westminster Quarterly Meeting, Mr. J. says, "Brother W. Case

and others made their appearance. My heart rejoiced to meet with my father in the gospel! He and the other visitors spent the 18th and 19th on the Indian Reservation, in religious services and council with the Indians. He remained in the west from these dates, till the Conference assembled, on the 27th of Augnst, 1829, at Bowman's chapel, Ancaster, where Mr. Case presided. Soon after the Presque Isle camp-meeting, the writer had the good fortune to make the acquaintance of the mission family, Mr. C. being absent at the Island, and was very favorably impressed with the zeal and ability of Mrs. Case. The devoted James Evans was there on a visit from Rice Lake, and I enjoyed his company for the first time, during the space of two days. Some adventurous incidents connected with that visit might be narrated if we had space.

48. Henceforth our narrowing space will oblige us to abridge our remarks about individuals, unless there is some special reason for extending them. The changes among the preachers in supplying the Central District of the work during the Conference year, 1828–29—and there were some alterations in the Circuits, also—were numerous. Samuel Belton and his colleague are removed from the Bay of Quinte, and Solomon Waldron is brought from Grape Island, where he is superseded by Mr. Smith, and placed in charge of the Bay Circuit; he has for his colleague, Rowley Heyland, brought down from the Niagara Circuit. They labor hard, and have an increase of 106.

49. *Belleville* retains Mr. Atwood of last year, and receives a second preacher for the first time, in the person of John Carroll, brought down from the old Toronto Circuit. Mr. Case took advantage of an informality in my recommendation to the Conference, and did not present my name for reception on trial, and hence it does not appear in the

Minutes for that year, but I was continued under the Presiding Elder. This was a usual practice of his when the candidate was young, as a matter of prudence, and to keep the preacher as long as he could from entering the marriage state, and thus preventing his having a claim. We had a good year, and formed one or two new Societies; and though it was a time of sifting after the great revival of the preceding year, yet we had a net increase of 50. Thirty-nine of these were Mohawk Indians, to whom we preached once a fortnight under great difficulties. The roads in the fall through the Indians woods were bad beyond expression, and through all the early part of the year; the day we went down there we fasted from morning till night, and preached twice. We took up new appointments, at Maybees, Salmon River, and Trent, and penetrated into Huntington, Madoc, and Marmora. Quite a revival broke out one day when I was preaching in the fifth concession of Thurlow, which issued in the organization of a large class.

50. George Ferguson had been brought down all the way from the Thames, a most laborious and expensive move, and placed on the Hallowell Circuit. His colleague was the Rev. Wm. Smith, whose name stands in connection with Grape Island of which he had the special charge, but they regularly interchanged throughout the year. The zeal and unction of Ferguson and the intelligent activity and prudence of Smith in checkmating intruders, did much towards saving this noble Circuit to the Connexion, which included the whole peninsula of Prince Edward. For the south-eastern extremity of the Circuit, not wholly excepting other parts, was the stronghold of Mr. Ryan. In this Circuit, during the winter, in the town of Hallowell, one of the two famous Conventions of Laymen, convoked, at his instance, to try the dispute between him and the Conference, held its Session.

And although it decided against him, before this Conference year ended, his friend James Jackson, who withdrew from the body during this year, began the organization of rival Societies within its bounds. Yet the walls were built up during these troublesome times, and there was a net increase on the Circuit of 119 during the year. It was during this Conference year that I made the acquaintance of these two men of God. No two men could be more dissimilar: Smith was young, Ferguson was middle-aged; the former was well educated, the latter was very wanting in learning. The one was flippant, ready, clever, and faithful in his pastoral work; the other began his sermons with much fear and trembling, labored under much weakness of body, but usually subdued his congregations before he had closed, often beseeching them on his knees to become reconciled to God. They confided in and stood by each other, and they gained the unbounded confidence of the people. I went around this large Circuit once during the absence of Mr. Ferguson to the Ancaster Conference in 1829, and such a succession of large and flourishing Societies I never anywhere else beheld. Grape Island was included in this Circuit, and Mr. Smith's name stood connected with that in the Minutes. He had the special management of the Indians.

51. The Rev. Messrs. Slater and E. Ryerson, the incumbents of Cobourg the previous year, gave place this year (1828–29) to Messrs. James Norris and Ephraim Evans. Although both were capable, prudent, and laborious, they had the affliction of seeing many of their societies decimated towards the close of the year, by the efforts of Messrs. Jackson and Ryan. It was a day of controversy. The Baptist brethren were numerous, and pertinaciously obtruded their peculiar opinions on others. The Circuit, too, was overrun with Arians, miscalled "Christians," who

were very belligerent. But Mr. Evans, who was to discussion "nothing loathe," and whose calmness and logical acumen adapted him to it, fearlessly confronted "all comers" with such effect as made Methodism respectable. A gracious revival took place in the Kelly neighborhood. The camp-meeting at Presque Isle, already referred to, at which the eccentric Lorenzo Dow was present and preached twice besides giving numerous addresses, had a quickening effect. So that, after making up for all the defections from the church, there was a net increase in the returns at the end of the year of 43. Mr. Evans's popularity as a pulpit man, at this stage of his ministry, was very great.

52. The Schoogog Lake Indians were placed in charge of the Whitby preacher; and the laborious Robert Corson was brought from Long Point to supply that circuit. It was a heavy field of labor when he began, but he made it vastly more so before the year was ended. We remember hearing at the time, and we passed twice through his Circuit during the year, that he preached from one to four times every day; and that there were not less than forty different places where he preached. Pickering, Whitby, Darlington, Clarke, Brock, Reach, and other townships were included in his Circuit. The Schoogog Lake Mission was in a very interesting and prosperous state about this time. In the early part of the year a devoted young woman, by the name of Frink, whose labors ought not to be forgotten, taught the school. At the end of her term an overgrown son of a neighboring farmer, not more than fifteen years of age, undertook the school. He was moral, amiable, and much interested in the Indians, but yet unconverted. Still, Mr. Case's discerning eye thought Aaron Hurd might be trusted, and he was employed. In the solitude of his wild, Indian home, he was led to seek and find the God of his pious father. Thus was an impulse

given to a mind of great natural strength, which thenceforth developed fast; and had not our hopes been blasted by his early death, there was every reason to expect great results from the labors of the "Wesleyan student," whose short life has been so touchingly portrayed by Rev. Dr. Holdich. This rising star will yet cross our path a few times before it sets for ever in the darkness of death. Mr. Corson built a log parsonage while on this Circuit, in which his pious and strong-minded wife carried on the training of her boys in those principles which afterwards raised them all to respectability and usefulness. We cannot tell the numerical progress of the year, the Whitby returns having been included in the Yonge Street Circuit at the preceding Conference, but Mr. Corson made the goodly return at the end of this year of 205 whites and 75 Indians, of whom there was no return the year before under this name.

53. The young preacher on the Cavan Circuit had his own anxieties. His inexperience had to cope with the hostility engendered against the Conference and the Church, by a strong sympathy among our Irish friends in that region for Mr. Ryan. Mr. Moses Blackstock, who was very influential among his neighbors, withdrew, and was several years outside of central Methodism, in the Province, and many others went also. Our sturdy English friends in South Monaghan—the Thompsons, Dawsons, and Barnards—were true to the Church; as were the Milburns and Parkers of Smithtown. And not only were the number of 96, with which the year began, preserved intact, but an addition of 16 was reported. The number of Indians returned was less than the year before, owing to some of the bands comprehended in that return having drawn off and settled in their original homes. Mud, Balsam, and Schoogog Lake Missions were originated about this time.

54. Two circuits in this District had been found inconveniently large and oppressively laborious, namely, the Yonge Street and the Toronto. The former extended from within five miles of York to the Holland Landing, branching around Lake Simcoe ; but the difficulty was principally with the Toronto circuit. It was too large by a whole week's work, and that week's work had little connection with the rest of the circuit. It comprised the whole of Albion and Tecumseh, and extended into West Gwilliamsbury, where it bordered on the Yonge Street circuit. To remedy this evil, a new circuit, to be called the Newmarket circuit, with that village for its head, embracing Albion, Tecumseh had been projected at the Conference, the two Gwilliamsburys and parts adjacent, to which the Rev. John Beatty was appointed. Old Mr. Youmans was returned to labor among his former friends on the Yonge Street, with the Rev. Daniel McMullen, restored to the itinerancy at the previous Conference, for his colleague. But it was soon found that Mr. Y. was incapacitated by infirmity for full work. It was therefore arranged by the Presiding Elder that the two circuits should be thrown into one, Messrs. Beatty and McMullen to labor in concert. To enable them to supply each neighborhood with fortnightly preaching, in the form of a six weeks' Circuit, a young man was called out in the autumn to supply Mr. Youmans' place. This was Wm. Patrick, whose father, Mr. Asa Patrick, a very intelligent man, was a leader within the bounds of the circuit. The extreme youth, pleasing manners, piety, and pathetic manner in preaching, made young Patrick's ministrations exceedingly popular in the circuit. He had been favored with much better school advantages than most of the candidates of that day, He had now just returned from Cazanovia Seminary, in the State of New York. This dear youth was

the writer's friend and school-fellow, and he has good reason for saying that had nothing occurred to prevent his continuance in the ministry, he would have stood among the very first men in the Conference. Early in the ensuing summer, another assistant was given them in the person of precious Simon Huntington, with whom Mr. Case had met in his spring journey in the United States. He had come on to Grape Island and Belleville, where, learning that Elder Case had gone to the Yonge Street camp-meeting, commenced June 16, 1829, he pushed on and overtook him there. He was born in Norwich Co., 1801, and was now, therefore, about 27 years of age, He was small in person, but compact and enduring. His manners were pleasing, and he had been favored with a training at Wilbraham Academy, under the accomplished Fisk. He was hailed by the brethren in Canada, both old and young, as a desirable accession to our itinerant ranks, and arrangements were made at that meeting for him to remain on the Yonge Street circuit and labor to the end of the year.

55. One reason why the Rev. Franklin Metcalf, an older preacher, although a younger man, had not been made a Presiding Elder, instead of the Rev. Wm. Ryerson, was probably this : Mr. R.'s disciplinary term had expired in York, and there was no other man so well qualified to supply the other's place in the Metropolitan pulpit as Mr. Metcalf. And it is not too much to say that, take him all for all, no minister, at any stage of its history, was ever more generally approved in York or Toronto, than this same Mr. Metcalf. He was pure and circumspect, without austerity ; genial, without levity ; easy and accessible, without vulgarity ; and zealous and devout, without rant. He was pleasant and pastoral in his visits, lively in the social meetings, and able in the pulpit.

Handsome in his person, pleasing in his manners, no wonder that he was a general favorite, both in and out of the Church. His pastorate was one of the happiest the Methodist Church in the capital ever saw.

56. The *Credit* Mission enjoyed the pastoral care of Mr. George Ryerson, and the frequent enlivening visits of Peter Jones, who was one of the Chiefs of the band, and made the Mission his head-quarters, while he took excursions far and near, under the direction of the Superintendent of Missions. Some of these have been detailed. A very hasty glance at the others will show how the native work was prosecuted at that period. He was detained below till the 21st of October, 1828, connected with engagements which the reader has had brought before him. At the above date, he arrived at the Credit, and found that one of the Chiefs, John Cameron, whose eventful history he gives, had passed away, in the triumphs of faith. This interval at home, as was usual with him, was employed in translations and in promoting the religious welfare and temporal economy of the Indians, besides sundry visits to York, connected with business of the Indian Department. He has preserved the following curious census, taken in the autumn of 1828 :—" Men, 64 ; women, 74 ; children, 88 ; total, 226 souls. Heads of families, 47 ; houses, 30 ; land under cultivation, 61 acres ; wheat, 65 bushels ; oats, 22 bushels ; Indian corn, 1,045 bushels ; onions, 9 bushels ; beets and carrots, 16 bushels ; heads of cabbage, 670 ; cartloads of pumpkins, 30 ; cows, 27 ; oxen, 18 ; horses, 11 ; hogs, 122 ; waggon, 1 ; ploughs, 4 ; harrows, 1. Births during the past year, 17 ; marriages, 2 ; deaths, 19 ; baptisms, 40 ; number in Church communion, 132."

57. The larger part of December was spent in a visit to

the Grand River Mission and places adjacent to the Head of the Lake, returning in time to take a part in the solemn holiday-services at the Credit. About the middle of January, 1829, he is down among the Schoogog Lake Indians. He gives us a glimpse at a youth already introduced. He says:—"Saturday, 17th. In the forenoon I visited the school taught by Brother Aaron Hurd, a promising youth. There were thirty-nine present." Returning to York by the 21st, he "heard of the death of the Rev. Wm. Slater, of the Ancaster Circuit," whom he pronounces "a pious and useful brother in the Lord." The rest of his extensive travels for that year have been given in connection with the Rev. Mr. Case.

58. The *Niagara* District retained its last year's Presiding Elder, Rev. John Ryerson, who went on in his work as usual. The "Niagara and Fort George" Circuit of last year has been divided into two separate charges, each having two preachers. In those days, the name was not so much governed by the post-office at its head, as by the County it comprehended. Here the Fort George Circuit comprehends the town of Niagara; and the Niagara Circuit only comprehends a part of the Niagara District. Its true head, so far as it has one, is at St. Catharines. The truth is, while there were few, if any, parsonage houses, and the preachers had to hunt up residences wherever they might find them, the Circuits could not be said to have any head, in the sense in which we now use the term.

59. Two large, good-tempered men, who had a great affection for each other, supply the Fort George Circuit; namely, the Rev. Samuel Belton, brought here from Bay of Quinte, and the Rev. Anson Green, removed from Ancaster. Some notes made by the latter enables us to give fuller particulars than of some other Circuits. It "embraced the

town of Niagara and all the villages along the banks of the Niagara River through its entire length from lake to lake." These were Niagara, Queenston, St. Davids, Chippewa, and Fort Erie. "We had but twenty regular appointments in four weeks, which gave much time for study and pastoral visiting. It was the first Circuit I had travelled around, on which I could ride in a carriage." Some time after being appointed to this Circuit, Mr. Green entered into the marriage state; and as Methodist ministers were not yet legally authorized to marry, an Episcopal clergyman, the Rev. Ralph Leming, was obtained to perform the ceremony; and Mr. G. gratefully records the following instance of catholicity and brotherly-kindness in that gentleman. When offered the fee, which was a large one, he said, "Please excuse me; *"I would much rather be considered as a brother than an hireling."* They had "some revivals during the year," but Mr. G. only received "a tithe of the expenses he had incurred during the year."

60. Mr. Green had shown great aptitude in pleading for the Missions. This was known to Mr. Case, the Superintendent of the Missions, and as this work was now becoming increasingly great and expensive, while every influence was employed by the Government and hierarchy of the Province to induce the Indians to place themselves under the care of what then claimed to be the "Established Church," also placing their children in the Church of England schools, and making at the same time offers of education, ordination, and provision to the best of our native preachers, his spirit was aroused. And it was thought a more systematic and general appeal to the Methodists in Canada to sustain their Missions should be made. Mr. Green was, therefore, called upon to go through the Niagara County to make such an appeal. The teacher at the Credit and several of the more advanced

pupils were placed under his care, to accompany him and exhibit their improvement. Although this new work was entered on with timidity by him, he thinks it had a beneficial effect on his own mind, in directing him to examine the claims of the heathen on the Church, and to understand and feel them in a way he had never done before.

61. The remainder of this old Circuit was assigned to the care of Rev. Messrs. Richardson and Gatchel, and called the Niagara. The total gain on the whole ground, divided now into two Circuits, was the goodly number of 95.

62. Two able men were appointed to the Ancaster Circuit, the Rev. W. Slater and E. Ryerson, who had labored together the year before on the Cobourg Circuit. The beginning of the year promised well, but a mysterious providence summoned Mr. Slater away in the midst of his days. He died, after a short illness, on the 17th of January, 1829. He expired about 16 miles from his home, at the house of Elijah Secord, Esq. And although he at first expressed some anxiety about his "poor family," he met death with composure and resignation, saying, "I have peace—my work is done—I am willing to die." His mortal remains lie in the graveyard attached to King Street Church, Hamilton. We believe Mr. Prindle, a superannuate, took up his work till the Conference. There was a small net increase in that Circuit.

63. Without any good or sufficient reason, the old "Toronto" Circuit was this year called in the Minutes the *Trafalgar*. Trafalgar was only partially in the Circuit, while Toronto was its very centre. Only one incumbent appears in the Minutes, the Rev. James Wilson. The old veteran, however, had a young man appointed by the Presiding Elder as his colleague, whom he had known in the Belleville County, and of whom he was very fond. He was small of

stature, but dark-complexioned and enduring. Of Teutonic extraction was he, but he had received a fair English education and had been for some years employed as a school-teacher. His age was 29. Although not what might be called a great preacher, he was so lively, pointed, and arousing as to make his services very acceptable to the people and very useful. In coming from this Circuit, I met this young man in York, just arrived from Belleville, to which I was appointed. I heard him pray in the house of our Presiding Elder, Wm. Ryerson, and his voice and words thrilled my soul. This was Henry Shaler. They labored hard, suffered much, and although they lost some, I think, by the alteration of boundaries, they made an advance on our returns of the preceding year of 22. This year Cooksville was taken on the plan of the Circuit, now, for a long time, the head of one.

64. Mr. Griffis remains at Long Point; and, if I mistake not, has the young Irish preacher, mentioned as the third laborer on the Niagara Circuit the preceding year, as his colleague. As John Armstrong has already been introduced to the reader, we need not be further particular at this time. They had an increase of seventeen on the Circuit.

65. Matthew Whiting and his colleague, who supplied the Westminster Circuit the preceding year, gave place to George Sovereign and Richard Phelps, and went back once more to London. The latter says of this Circuit and year as follows:—"It was then composed of Westminster, Delaware, Southwold, Yarmouth, Malahide, and Bayham. This was a year of great trial and conflict—the year of the Ryan split. He was through the Circuit, and was much esteemed by most. James Jackson resided on the Circuit at that time. As they have both passed into eternity, I leave them with their God, and only say that we had a year

of excessive labor, weeping, and prayer. At times it appeared as if all were lost, but God interposed, and the greater part of the flock were kept together. I received in 'money and kind' that year $35; and my colleague, twice that amount." No wonder we hear that Mr. Sovereign "located at the end of that year." Seventy dollars, and only part in cash, was a small sum to support a family in a year. A decrease of 131 was the result of the division.

66. John H. Huston succeeded George Ferguson on the Thames. Mr. Stoney remained at Amherstburgh; and the same may be said of Mr. Mesmore and the Grand River Mission. The Thames increased 37 in number. There was a decrease of no less than 65 on the Amherstburgh. This was a part of the country where Mr. Jackson had great influence, and he drew away large numbers, who, for several years at least, were popularly known as "Jacksonites." This was compensated for by an increase of 95 on Mr. Mesmore's Mission. He was a most devoted laborer in those days. Mr. Jones gives the particulars of some of their happy meetings this year. But London felt the sifting this year a little, and went down from 269 to 235, a decrease of 34. Thus we dismiss the Niagara District.

67. We go from the western extremity to the eastern. The Rev. Philander Smith still presides over the Augusta District. Kingston is the first Circuit in his District. Two energetic but dissimilar men are brought from opposite points of the compass to supply it. One is slapdash and bluff—the other is polished and educated; but both are energetic and diligent in their work to a degree. We speak of David Wright and John C. Davidson. They are worthy successors of Healey and Evans. They begin with 427 members, and end the year with 563,—an increase of 136.

A camp-meeting during the year contributed somewhat to this result.

68. Ezra Healey, late of Kingston, goes in charge of Brockville and has Asahel Hulbert as his colleague. This was a new creation, being the western half of the previous Augusta Circuit, and absorbing the Crosby Circuit of the preceding year. We have no particulars save what we glean from Mr. Healey's diary. From that we learn that his family was located, not in Brockville, but in a house of Mr. Percival's, nine or ten miles in the country. In three days after his arrival, he had taken up the regular train of his appointments, although his eldest son was ill. From three to fifteen miles a day was his usual rate of travelling. He speaks of "visiting," "meeting classes," and "holding prayer-meetings," and of having "joyful times" and "souls converted."

69. The remnant of the Augusta Circuit, which still bears the name, is supplied by two young married men; and, by a somewhat curious coincidence, both were born and brought up in the township of Augusta itself. These are George Bissel and Charles Wood. Neither pretended to be a great preacher, yet both were in that day lively, and a good degree of power attended their word. Good was done. Quite a revival broke out in a remote corner of the Circuit, mostly, however, promoted by a young school-teacher from the United States, who will yet come before us as a supply on a Canadian Circuit for a time. This was Cyrus Lyscomb, a man distinguished for both zeal and gifts. In this backwood's revival another young man was converted, who for 38 years has been a faithful and judicious laborer in the Canada field, several years of which time he was the Chairman of a District. Twelve years before, a little Irish lad, he had settled in there with his parents, suffering all the

educational disadvantages and religious destitution of a very new country. His mother's teachings, and some old Methodist magazines, were all there was, for a time, to preserve any sense of religion in his mind. But now he is converted; and a new impulse is given to both heart and mind; and a new and potent influence shields him from the dangers incident to youth and leads him on to worldly respectability and to usefulness. We are writing of our much-loved friend, William McFadden.

70. *Cornwall* was supplied by two brethren very different in the constitution of their minds and in their style of preaching. These were W. H. Williams and Jacob Poole. Although Mr. Williams went back there with all the *prestige* which the memory of the great revival of which he had been the instrument in those parts four or five years before, it did not prove a year remarkable for success. Nay, a decrease of nearly one-half of the membership appears in the Minutes.

71. *Ottawa* is supplied by the Rev. Cyrus R. Allison, who is so well received and meets with so much success, that he is fain to ask the Presiding Elder for an assistant, and they report at the end of the year an increase of no less than 92. Years afterwards, as the writer can testify, our affectionate Ottawa friends spoke of the sojourn of Mr. Allison as a sort of green spot in their history. His assistant was a married man, with a wife, ladylike and eminently pious. He was an American, she was Irish. He was one of the fruits of the great revival in Prescott, under Joel Emms, where he had been in business and made wealth. He was handsome in person, gentlemanly in his manners, with good preaching abilities. Would that he had held on the work. All who knew Levius S. Church will confirm what we say.

72. The name of a new town appears to arise suddenly in the geography of Canada, at the junction of two of her

noble rivers, Ottawa and Rideau, and facing a third, the Gatineau, rapid and romantic. This town is called after the enterprising Government engineer, employed to superintend the construction of the Rideau Canal. The spot intersected by that wonderful specimen of engineering skill and masonry displayed in the locks that unite the canal to the Ottawa takes his name and is called Bytown. It suddenly filled up with emigrants from all parts, many of whom had been in the army, and were now connected with the ordnance department. A large sprinkling of Methodists were found among all the newly arrived. The Society here was sufficiently strong to commence the erection of a church on a lot given them by the Government, but which they had the affliction to lose by fire. Another, however, was soon built in a more eligible place. The increase of members was so great as to require that Hull and the south bank of the Ottawa should be dismembered from the Richmond part. Bytown gave name to the new Circuit, and the Rev. George Poole, the preacher traversing the whole ground the year before, was restricted to this smaller part of it for this year.

73. The Rev. Richard Jones was brought down from Perth to the original Richmond Mission, which was still very laborious. These two young men, who had been exhorters together in the Perth Circuit, now often met and strengthened each other's hands in the work. Bytown, being filled with canal laborers, many of whom were Roman Catholics, was a very rough and wicked place. On one occasion, the preachers felt they ought to make a bold push to arrest the attention of the multitude by preaching out of doors. Mr. Jones, who was then very zealous and forcible, courageously agreed to be the orator. He reined up his horse in an open and frequented place; his sturdy friend Grimes, of Hull, grasped the bridle; and Mr. Benjamin Rathwell, known by his old

Irish companions as, "Big Ben Radwell," kept a sharp look out. With such an escort, he felt free from the fear of molestation, and delivered an impressive sermon, which I heard spoken of with approval long after. The two friends once had a whole evening's discussion with a wily and learned Romish priest, at the house of 'Squire Brush, at the Hog's Back. Our young Canadian preachers could not claim any great acquaintance with the "Fathers," to whom the priest made frequent appeal. In default of that, they plied him with the grandfathers, the apostles and evangelists, so effectually as to leave him no great deal to boast of. He confessed to Mr. Brush afterwards, that "Mr. Jones was a very sensible man." Bytown returned 75 members at the end of the year, and Richmond 150. Twenty-five had been the gain on the whole ground.

74. Mr. Madden was appointed to the Rideau, but his family remained at their homestead near where Maitland now stands. This, with his increasing years and infirmities, would be some drawback to serving efficiently an interior Circuit like that. Still, the old disciplinarian returned more than he found. John Black succeeded R. Jones at Perth. This pleasant man was greatly beloved by the people, and served them faithfully. He had an increase of twelve. Mississippi had a net gain of 20, under Alvah Adams, in his first superintendency; and no man was ever better received or stood higher in that Circuit than he. Bonshire Mission was projected, and had George Farr's name attached to it; but alas! his merchandise had greater charms for him than souls. Great was the pity that one so gifted should have followed the example of Demas. Bonshire, however, was a hard place to which to take a young family like his.

75. Thus ended the year 1828-29, the year when the

church, as an independency, was founded, and Messrs. Ryan and Jackson's division commenced, which issued in the formation of what they called the CANADIAN WESLEYAN METHODIST CHURCH. The original body, notwithstanding the withdrawal of a few hundreds from her pale, increased her membership in every department — among whites, colored, and Indians. There was an increase of the first, to the number of 403; of the second, to the number of 13; and of the last, to the number of 137;—making the noble total of 553. We must now take a very hasty survey of the

76. LOWER CANADA BRETHREN.—We are compelled to say that we have gleaned very few particulars of them. The Conference years of the two sections of Methodism we have to consider were not strictly identical in point of beginning and ending. We surmise, from data before us, that some of the stations given for Lower Canada, during the year 1827–28, were changed immediately after the District Meeting held early the next spring, and that the appointments then and there made were affirmed by the British Conference held during the ensuing summer. Thus, though we left Mr. Squire at Shefford, we find from his published memoir, that he was removed to Quebec in the spring of 1829, and that is the place for which his name stands in the forthcoming British Minutes.

77. While we are on the subject of his sojourn in that city, some of the remarks and statements of his biographer about this particular Circuit may be quoted: "He came to Quebec and prosecuted his duties with as much facility as though the city had been his ordinary sphere." "The following testimony of the efficiency of his course in Quebec is furnished by a friend:—'His ministry was characterized by great efficiency, being eminently pointed, searching, and practical; the pious and affectionate pastoral intercourse

which he held with the members of the church with so little interruption, secured the esteem of all; and the result was a revival of religion during almost the entire period of his incumbency, signalized at times by considerable power and effect. When he came to our Station there were only 114 members in the church; and when he left at the end of two years, there were 202, after every deficiency occasioned by wanderings from God, removals to a distance, and deaths, had been supplied.'"

78. As Mr. Squire came from Shefford to Quebec in the spring, so we are morally certain that Mr. Richard Pope, in going from Quebec, went directly to supply his place at Shefford, which is the Station the Minutes of August, 1829, assign him. We have no further particulars concerning this good man during this ecclesiastical year.

79. We incidentally learn that Messrs. Burt and Stinson returned to England before the end of 1828. In the English Wesleyan Magazine for January, 1829, thanks are tendered to Mr. John Pope (himself, we believe, a retired Missionary) for giving them a free passage home. Mr. Burt's name appears in the next issue of the Minutes for the Oldham Circuit, where he remained three years. He afterwards filled very important Circuits in England, rose to be a Chairman of a District, and continued his Circuit labors down to so late a period as 1862, and still survives in a supernumerary relation.

80. Mr. Stinson was appointed to Manchester 2nd with Dr. Bunting, for one term. He then married and was sent a Missionary to Gibraltar, where he gave his energies largely to the welfare of those speaking the Spanish language. After three years, he returned to England, supplying the Kingswood Circuit one year, when he was returned to Canada again, in a new and important relation.

81. The places of Messrs. Burt and Stinson were supplied by Mr. John P. Hetherington and Mr. Wm. Shenstone. They sailed from Shields, Dec. 3rd, 1828, in the *Lord Gambier*, Capt. Taylor, of New York. The owner of the vessel, W. S. Batson, Esq., received the thanks of the Missionary Secretaries "for his liberal grant of a free passage, with every requisite comfort for the whole of the Missionary party." Mr. Hetherington was married.

82. Mr. Hetherington was born in Queen's County, Ireland, about the beginning of the century. He was the son of a preacher in the Primitive Wesleyan connexion, otherwise called "Clonites." He was converted at the early age of 16, and began almost immediately to preach in that connexion, in which he stood high as a preacher. In 1827 he was received on trial in the British Conference, and stationed at Newcastle-upon-Tyne one year before his coming to Canada. His official obituary says, "He was a man of great decision of character. While he was naturally modest and retiring, he was firm of purpose. Tenderness of feeling and kindness of manner rendered his attentions peculiarly acceptable in cases of sickness and distress. In social converse, he was both winning and instructive; and his whole bearing rendered religion lovely and alluring. Few men had more friends than he. His style in preaching was clear, concise, and forcible; his sermons being lively enforcements of divine truth." He appears in Mr. Hill's arrangement for Barnston, for the year of which we are writing, but further particulars we have not.

83. His fellow-voyager, Mr. Shenstone, had only just then been received on trial; and was young in years and juvenile in manner. Hill's arrangement assigns him to Stanstead, but we have no particulars. We are not pre-

pared with the data to give the numerical gains of the Lower Canada brethren during the year 1828–29.

1829-30.

84. THE first year of the independent existence of the Methodist Church in Upper Canada closed with the session of the Annual Conference, which commenced August 26, 1829, at "Bowman's meeting-house," in the township of Ancaster. Thirty-seven names were called over. Of these, five were certainly absent, if not more; and one, the Rev. Wm. Slater, had joined the church triumphant. Upon the election of President *pro tempore*, only 22 ballots were cast. Three of them were for the Rev. Wm. Ryerson, the remaining 19 for the continuance of Mr. Case in that office. The Rev. James Richardson was appointed Secretary.

85. No less than two letters were received during the sessions of this Conference from the Rev. Henry Ryan, the second of which, on motion, was thrown under the table without being read, because of the alleged "abusive language" of the first. No less than five candidates were received on trial, namely, John Armstrong, Henry Shaler, Simon Huntington, William Patrick, and John Carroll. As all these had been employed under a Presiding Elder, their previous history has been given.

86. Having been in the work the year before, their formal reception on probation was no real accession to the actual laborers in the field, while several ceased to labor in connection with the Conference. It was a loss to the body that the intelligent and noble-minded George Sovereign was forced by the "sickness of his family" to locate. He never returned to the itinerant ranks again, but remained a much-respected local preacher as long as we are able to keep

him in sight. After a good many years residence in Canada, he removed to some one of the Western States, where he is yet living for anything that is known by us to the contrary. The Conference also now lost, what might have been, the efficient services of George Farr, who was granted a location, having gone to his merchandise. He lived to repent this act most bitterly: he would fain have afterwards returned to the Conference, when the door was closed against him. He still, however, retained the enjoyment of religion, and sometimes preached with power. It is believed that he died some years since in the United States. Alas, poor Farr!

87. But there were worse defections than these. Two of the brethren, who shall be nameless, fell into some trouble on a Circuit—which they were travelling together—that induced the Conference, out of respect to its purity, despite the want of laborers, to leave them a year "without a Station." One of them, however, we have reason to know, was uncommonly useful during that ensuing year.

88. James Jackson, who had made broad assertions condemnatory of individual preachers and of the majority of the Conference, which had been clearly proven false before the conventions convoked by him and Mr. Ryan, and pronounced so by those bodies, was cited before the Conference to answer for those slanders. Having raised the standard of revolt before this time, he did not, of course, appear. The "case being clear and presumptive" against him, he was justly returned "expelled" in the Minutes. He had for some years previously only occupied a superannuated relation, but he now became efficient in the work of division and organizing a rival church. He has long since gone to his account.

89. A very different sort of a man, also a superannuate,

sent a request to "withdraw," to unite in the same enterprise, and was allowed to appear as "withdrawn" in the Minutes. His relation to Mr. Ryan as his son-in-law, may in part account for this. We refer to the Rev. Isaac B. Smith. He soon, however, became weary of the enterprise, and retired to the United States, where he ultimately returned to the old church and died within its fold. We are glad that we have the means of furnishing some further account of this much lamented man to his many Canadian friends. The Rev. Dr. Israel Chamberlayne says of him: "About the year 1839, having previously removed to, and connected himself with, our church in this Genesee Conference, in which, though declining a re-admission to Conference membership, he nevertheless regularly labored in different Circuits and Stations in various parts of the Conference, always acceptably, always usefully.

90. "During a visit to Chicago the last winter he frequently preached in the city. His last sermon was on the Sabbath but one before the close of his earthly life. The text, Ps. iii. 8, 'Salvation belongeth unto the Lord; thy blessings is upon thy people.' After preaching he sung that beautiful hymn with much spirit, 'Salvation, oh! the joyful sound.' Some of his dying expressions were, 'All is well!' 'God is my support!' 'I am thine; thou art mine!' 'All is bright and clear!' 'I shall soon be home!' 'The storms of life will soon be over; I shall be at rest!' 'All will be lovely; angels will be my companions!' Thus he passed away."

91. His excellent wife, Hannah Ryan Smith, followed him to heaven on the succeeding July. They left four of their children in the itinerancy—the Rev. Henry Ryan Smith, Rev. Dr. Griffin Smith, Rev. Sumner C. Smith, and Mrs. Allen P. Ripley, all of the Genesee Conference.

The Rev. Dr. Henry Ryan Fowler, of Chicago, is one of this family.

92. The subject of a seminary, under the direction of the Conference, was taken into consideration and a committee appointed, but nothing decisive was done. A constitution of a Sabbath-school Union was framed and office-bearers duly appointed, which never amounted to anything, for the simple reason that it was the relegation of the church's duty to the young to a society, which the church should have done itself. Had a few simple rules been passed for the adoption and regulation of Sabbath-schools as an appliance providentially provided for the instruction of the young, blessed practical results would have most likely followed.

93. More decided action was taken in the matter of a religious paper for the connexion. It was to be called the *Christian Guardian*—a capital of $2,000 was created,mostly by the preachers taking shares of $20 each. Egerton Ryerson was elected editor, and Franklin Metcalf assistant editor. This noble endeavor took effect by the publication of the *Guardian* early in the following November.

94. The required fast-day was duly observed on Friday, the 28th. On that day a camp-meeting commenced which was held coincidently with the Conference, at which there was a large assemblage of whites, and also Indians of the respective Indian nations in the Province.

95. The death of one devoted brother, Mr. Slater, the suspension of two others from Circuit labor, and the location of two more, to say nothing of those who had withdrawn, or had been expelled, rendered it strange that the work should have been so well supplied as it was ; but the wonderful power of Methodism in producing preachers proved itself equal to this emergency, as we shall see while we pass through the several Circuits.

96. One of these supplies was at the Conference, and preached at the adjacent camp-meeting with great approval, as he had also done on the deck of the steamboat coming up the St. Lawrence. He was no inexperienced novice, but a matured man of 33: large and enduring, as his very dark complexion, coarse, and peculiar features, and coarse black curly hair might have indicated; and he had been preaching, locally and otherwise, nearly half his lifetime. He possessed ready and vigorous powers of mind, a natural aptitude for preaching, and in early life had been very studious, while he had a sort of omniverous appetite to devour all the miscellaneous reading that came in his way. A native of Yorkshire, (whose dialect he never wholly unlearned) where he was converted at the early age of seventeen, and began to preach at eighteen, he came to the state of New York in 1821. He was almost immediately employed on a Circuit, and was induced to remain from year to year, although only under the Presiding Elder; for being undecided about remaining in the country he could not be induced to join the Conference. His labors were mostly in the Black River country, and we have been informed that they were highly appreciated. Coming over to Canada to attend a camp-meeting, he was so taken with the country, and the preachers and people so taken with him, that he was solicited and induced to cast in his lot among us. Although he had not gone through the necessary forms of recommendation, so that his name might appear in the Minutes, yet his advent was hailed as a providential supply, and he was appointed to one of the best Circuits in the connexion. He proved a great platform speaker. We are speaking of Thos. Bevitt.

97. Mr. Case stood in the Minutes as "General Superintendent, *pro tem.*" His superintendency, however, was principally devoted to the Indian Missions. On the first of

September we find him sending off Peter Jones from the Conference to commence a camp-meeting at Yellowhead Island, in Lake Simcoe, where Mr. C. had overtaken him by the 7th, and was assisting in the meeting, which was one of great power. He remained there till the 11th. By the 4th of October, we find him back at Grape Island, where he and his wife are teaching the Indian children to sing, a work for which he was well qualified. [*Jones's Journal.*]

98. During a part of this year, the writer, with his colleague, was expected to visit and preach on the Island once a fortnight. We found that Mr. Case, whose family lived there, was mostly away through the connexion. When there he was either writing letters of instruction to the several Missionaries, or looking after some Missionary interest either pertaining to that or other Missions.

99. On the 18th of January, 1830, we meet him in York at the house of his old friend, J. R. Armstrong, Esq., "poorly in health." Yet, on the next day, he and Jones started for Lake Simcoe. On the 24th, he holds a Quarterly Meeting at Yellowhead Island. On the 28th he preaches in York. On the 2nd of March he is making up accounts. Sunday, the 7th, he is preaching to the Indians at the Credit. The following week he and Jones prepare the Missionary Report. [*Jones's Journal.*]

100. Through a letter from his wife, we find that by the 11th of April he was as far west as Burford. From a similar source we learn that by the 17th he had returned as far east as York. Our want of space for transcribing these letters into our pages is to be regretted, as they speak volumes for the piety of this affectionate pair, and for the intense devotion of all the Missionary laborers of that day.

101. By the 1st of May we find him back at Grape Island, and dictating a letter to his friend, the Rev. Z.

Paddock, of Cazenovia, N. Y., for which we must find room, as giving a view of the work, and the multitudinous subjects brought under his oversight :—

"Grape Island, May 1, 1830.

"MY DEAR BROTHER,—Your kind favor of the 12th ult. was received the 26th. Having lately returned from my tour to the West, and having soon to leave this for the Eastern part of the Province, I find myself immersed in care in addition to various correspondences. I will endeavor to comply with your request, if possible, and give you a short account of our Missions. You will, however, find much of everything that is new amongst us in the *Advocate and Journal,* as we are giving them some late particulars. Respect and affection, however, for the brethren of your Conference will prompt me to write especially to you. In the meantime please accept the following :

102. "The work of God in the conversion of the Indian tribes of our wilderness meets with no interruptions, neither from the traders, of which we had fears, nor any other description of opposers. We have avoided, as far as possible, all collisions, and in no instance do we interfere in the fur trade. Such is the power of grace, and such the changes on the manners of the Indians, that all seem convinced of its excellency and importance, and not a few of those who, it was thought, would lose in the trade by the Indians discountenancing the use of spirits, have thought the business more profitable, and on that account and for motives more worthy, have been friendly to the work, and in not a few instances have rendered material service. This is especially so with the traders on Lake Simcoe.

103. "Another circumstance, most favorable, is the stability and perseverance of most of all who have embraced the Gospel. By their fruits all know them to be Christians. They obey the requirement of the Divine Saviour : their light shines before all men ; they see their good works,—and it has a most salutary effect. It gives strength to the work, and many acknowledge God by repentance, and so glorify their Heavenly Father.

104. "The field of our labor this summer will be at Penetanguishene, Lake Huron, at Munceytown, St. Clair, and other borders on the south shore of Lake Huron. At all these places the work is already begun, unless we except that of St. Clair, and even there

some of them have shown signs of awakening lately, and solicited that the teachers whom they rejected last year may return. In compliance with their wishes, Peter Jones, Thomas McGee, and others, will soon visit them. From late encouragements, which we shall detail in the *Advocate*, we have little doubt but the St. Clair Indians will also embrace the Gospel.

105. "A large and extensive field is open before us, and many laborers must be sent into the vineyard during the summer,—most of these will be natives. More schools should also be established. We have now 16, in which are taught 400 Indian children,—100 of them are now reading in the Testament.

106. "I need not say how much I am gratified in the prosperity of your seminary, especially as it becomes 'as well a nursery of piety as of learning.' Our Zion, surely, is greatly favored. I intended to have visited Cazenovia this spring, but my tour to the west detained me longer than was expected, and I must soon leave for the east part of the work. Our worthy Brother, John Reynolds, a local Elder in Belleville, near this, has a son whom he intends sending to your seminary. He will probably be there to commence the ensuing term. He has a strength of mind which is not common for one of his age, being not yet 17 years old. I shall write you further by the young man

107. "In answer to your enquiry, in the case of John Loveys, I have to say that we are in want of a number of laborers, and should be glad you would send us some such Brothers as Smith and Benham are, men of piety and discretion. We shall hope to see Bro. Loveys at our Conference, and his recommendation from your Quarterly Conference, I think, will be as acceptable as from any of our own.

108. "The work of religion continues to prevail in several parts of our work in the laity as well as the Missionaries. I hope for a letter on the receipt of this, and say when and where your Conference is held. Possibly we may visit you.

109. "I did not see or hear if the article you mention was published in the *Rochester Observer*. Have you one to send me? Oh! did you get my letter enclosing money. In the haste of getting away from Rochester I forgot to hand the money I borrowed, but enclosed it and sent it to you by the mail, I think, the same day. My dear Hetty joins me in returns of love and esteem to Brother and Sister Paddock. Through the labors of John Sunday, some

natives from the north shore of Lake Huron were last summer converted. This will introduce the Christian religion to that part of the wilderness. Said one of the Chiefs, 'I will go and tell my people, they will come and hear.'

"As ever,

"W. Case.

"P.S. We rejoice in your extraordinary progress of the Gospel among the Oneidas and Onandagas. Bro. John Doxtader, brother of William, will soon come to your assistance. He is an excellent man, and his wife is said to be amiable. Bro. David Adams, native schoolmaster among the Mohawks here, is the bearer of this letter. He visits the Oneidas, and returns in a few weeks. John, I hope, will tarry for the year.

"W. C."

110. The Mr. Loveys mentioned by Mr. Case in answer to Mr. Paddock, was a young English local preacher, then at study at Cazenovia. It seems he had thoughts of coming to a British Province, as more congenial to his tastes. He was thoroughly English, and it was a pity we lost him. But he was induced to enter the ministry in the States, and became attached to that country by marriage. He filled some of the best Stations in the Black River Conference—rose to be a Presiding Elder—and finally died at his post. We had the pleasure of knowing him.

111. From a letter written by Mrs. Case, dated the "30th of May, 1830," and addressed to her husband at Prescott, which he received in that place June 2nd, it appears that he had carried out his project expressed in his letter to Mr. Paddock, in visiting the lower part of the work. From her reference to the date of his letter home, and what he had said, it seems that he had a successful tour. He was no doubt exhibiting the improvement of the Mission-school children, for the purpose of raising funds. A pleasing incident was made known to the writer of this journey. A Mr. Charles Burrett, brought up in another church, who had remained without conversion to this time,

was so reproved in mind by witnessing the transcendent improvement of the aborigines, that he commenced seeking salvation, and joined the Methodist Church, of which he has long been a worthy office-bearer therein. From this letter of Mrs. Case, we find that the Indians were prospering, but they were in sadness at the prospect of losing the devoted Benham, who was to leave the next day for Lake Simcoe. Happily, Mr. Sylvester Hurlburt had been there for some time, and was learning how to supply Mr. B.'s lack of service, both on the Island and at the Indian Woods among the Mohawks.

112. From a letter addressed to his friend Paddock, it appears he remained below to the middle of June at least. As it furnishes news from several parts of the Indian work, I will give it entire, and with it dismiss my account of his particular labors for this Conference year:

113. "Augusta, June 12, 1830.

"Rev. and Dear Brother,—The principal fields of our labor among the Indian tribes this season is that of Mah-je-dushk, Lake Huron, River Thames, and Muncey town. At the former place, great numbers are expected from north of Lake Huron. If among these the Gospel shall spread, this glorious work will prevail among the tribes in the north. Letters from Mah-je-dushk mention encouragements, as you will peruse from a letter I lately received from David Sawyer, a native youth, who has been employed the year past as an assistant teacher in the school at Mah-je-dushk :—

114. 'I rejoice to see our red brethren doing so well in this wilderness. Thanks to God for what He has done for us ! More poor Indians who never knew God, now hear His Word. Some who came from the north of Lake Huron attend our meetings every Sabbath. We asked them, whether they will repent,—they said, 'We take off our old coat and throw it away, because it is not good ; we want a new coat which the world cannot take away.' Eight of them joined with us. This makes us rejoice, that He blesses the poor

Indians; and we hope to see greater things than these. We have happy meetings generally, which makes us feel that we can go through all troubles. The children in the school learn very fast. I am very glad that I can read and write a little. I can say this with all my heart,—

'The praises of my tongue
I offer to the Lord,
That I was taught and learned so young
To read His holy Word.'

'Your brother,
'DAVID SAWYER.'

115. "Another letter, written in the Indian language, is received from Henry Snake, who is an assistant in the school at Lake Simcoe, saying, that the Holy Spirit is poured out on the Indians in that part. Peter Jones, now on a tour to Munceytown and St. Clair, writes from Muncey, May 19: 'For the twenty days I have been here I have had plenty of employment. We have held meetings on Sabbaths and Thursdays. Our house on these days has generally been too small to hold all the Indians who attended; and what is best of all is, the Lord sends His good Spirit into our hearts and makes us very *pah-pe-nain-tum.* Our congregations are lively and spritual. Bro. Hurlburt, the teacher, has prayer-meetings with the children of the school, many of whom appear to be blest and happy.

116. "'Most of my time, during the week time, has been taken up with assisting the Indians in preparing their grounds for planting. Thomas McGee and Thomas Smith, the native speakers, have gone down the Thames in an elm-bark canoe on their way to the St. Clair Indians. I expect to follow them soon. God's blessing attend them!'

117. "All our Indian congregations, (and we have in the different stations eleven of them), continue to be favored with the Divine Spirit, and generally they remain faithful in their religious duties. The schools in several places are much blessed,—many of the youths are pious, and promising to be useful to these brethren of the forest. Four hundred children are in school; one hundred are reading in the Testament.

118. "A number of our native laborers will, this summer, be employed in Missions to these heathen brethren, and we have no doubt of the happy result. Thus the Lord continues to bless and

prosper this great work among the tribes of the woods. I would write much more of an interesting nature, but am so wearied I must conclude, by wishing prosperity to all your benevolent institutions.

"As ever, respectfully yours in the service of Christ,

"W. CASE."

119. "Augusta Camp-meeting, 12th June, 1830.

"DEAR BROTHER,—I am requested by the preachers present to respectfully request you will, with as little delay as possible, give us what information you can relative to your Seminary. The occasion of the inquiries is,—that our Conference, contemplating the establishment of a Seminary, they wish to be prepared to lay before the Conference all the information they can obtain. The following queries are proposed:

"1. What peculiar privileges are allowed to subscribers to the amount of $100 and more?

"2. What number of scholars? How many teachers? What branches are taught? What the salary of the several teachers?

"3. What the prices of tuition in the several branches of science?

"4. What apparatus,—for chemistry, for astronomy, &c., &c.? and what the expense?

"5. What authority does your Board of Trustees possess?

"W. CASE."

120. Thus we see that his mind and that of the Methodists were fully on the alert in every department of effort which related to the interests of the cause. Late in this summer the writer met him and a large number of the Indians at a camp-meeting at Hay Bay, and heard him preach on the "Signs of the Times." About the month of July, he embraced a newly-born daughter.

121. Our diminishing space will prevent us from giving such minute details about individual preachers and Circuits as we have heretofore furnished. The Rev. John Ryerson remained in charge of the Niagara District. Nothing particular occurred to him, excepting that he had to withstand Mr. Jackson in some newspaper attacks. The Revs. Messrs. Belton and Green remained in their comfortable Circuit at

Fort George, and had a gracious revival. The Revs. Jas. Wilson and Wm. Smith were appointed to Ancaster. At the request of the senior, the junior was placed in charge of the Circuit. About this time some of the first Temperance Societies in the country were organized, in which work Mr. Smith took an efficient part, and delivered some impressive orations. The scarcity of preachers occasioned the union of the Grand River Mission and the Dumfries Circuit under the pastoral care of Mr. Griffis. But an assistant was found in the person of "a brother, James Cunningham," and "a four weeks' Circuit was formed," embracing the Grand River Mission, East and West Dumfries, taking in Blenheim and Wilmot, passing through Waterloo into Woolwich, extending to the Grand River Falls, thence into Guelph and Eramosa, passing into Beverly and the west part of Ancaster, forming 25 appointments every four weeks. Mr. Gatchel's increasing years and infirmities were compensated for on the Long Point Circuit by the youthful and popular Patrick. Another Ryerson, Edwy, began to be useful in a local sphere about this time in that Circuit.

122. Matthew Whiting remained at London alone, so far as appears from the Minutes; but we have learned that he was assisted part of the year by a local preacher residing in the Circuit, who afterwards obtained a peculiar notoriety. We refer to Mr. John Baily. Mr. Whiting spoke of good times in his Circuit. Modest Asabel Hurlburt was entrusted with the charge of a Circuit, but removed all the way from Brockville to Westminster to receive the honor. The Minutes promised him "another to be employed." We have learned from him who was the Presiding Elder of the District at that time, that excellent George Sovereign, who was living in a located position within the Circuit, arranged his affairs so as to be the necessary supply for the year. The

Thames was supplied by Richard Phelps. He had to travel 180 miles every fortnight to get to his 16 appointments. This travel was performed on horseback in summer and winter, as he says, "No vehicle, except a dray, could get around that Circuit at that time." He adds, "We had good meetings and some conversions, but no great revival." The Rev. Joseph Mesmore removed from the Grand River Mission to Amherstburgh, where he had still some Indians under his care.

123. *Muncey Mission* was "to be supplied." That supply was the indomitable Thomas Hurlburt, who has furnished us his own account of the matter. "I was sent to Muncey-town, and by stage and on foot made my way westward; and on Oct. 5th, 1828, reached Muncey. On April 15th I took charge of the Mission—both the school and the pastoral charge. Lived the first year in a bark shanty, the next in an Indian house, and the next, built the first Mission-house, with my own hands, between times and at night. When I took this Mission there were about 15 members, just emerging from heathenism; when I left there were 85," that is at the end of three years.

124. The District more than held its own in point of numbers, on the whole. There was a decrease on each of the three most western Circuits, where the Ryan-Jackson influence was the strongest, and where their division did not achieve its culminating point till this year.

125. The writer has reason to know that matters were prosecuted with great vigor in the Bay of Quinte District, under the energetic Presiding-Eldership of the Rev. William Ryerson, then in the zenith of his popularity and influence. Under his superintendency three very successful camp-meetings were held: one near Churchville, in the Toronto

Circuit; one at Presque Isle, in the Cobourg Circuit; and one at Hay Bay, in the Bay of Quinte Circuit.

126. The last named Circuit was ably served by Messrs. Heyland and Bissel; and the Belleville by Rev. John Beatty and a Presiding Elder's supply. This brother had long been a local preacher, and should have gone out in youth. As it was, he was still vigorous, being constitutionally strong. We refer to Gilbert Miller, who was a native, we think, of the peninsula of Prince Edward. George Ferguson remained at Hallowell, and had the place of his much-loved Smith supplied by Hamilton Biggar, who made a happy exchange from the woods of Cavan to this old-settled part of the country. Their work was found too heavy, and in the autumn, a week's work out of it was transferred to the Cobourg Circuit.

127. The last named Circuit began the year with a tract of country extending from Port Hope and Hope township to the Carrying Place, but, at the change which was made in the Hallowell Circuit, all above Amherst was given to Whitby; and we took in (for the writer and the Rev. David Wright were appointed to Cobourg) Scriver's, Big-Hill, Grape Island, Mississauga Point, Moon's, Redner's, and Dempsey's from the Hallowell. We found the upper part of the Circuit much torn to pieces by the Ryan-Jackson division. There was only one small class at the Back Chapel, and no organized class in Cobourg; but my indefatigable superintendent soon organized one; and a Presbyterian, Mr. Cleghorn, who afterwards became a local preacher and gave a son to the Connexion as a minister, was appointed leader. Soon things began to look up, and we took one hundred and forty happy converts into the church. Mr. Wright at that time was efficiency itself. Had we space, how gladly would we linger on the interesting

features of that happy year ! Wm. Young, who afterwards came out to help us in the work, received license to exhort during this year.

128. *Whitby* began this year with its last year's minister ; but from the augmentation of its boundaries, another was required, and Mr. Conrad Vandusen, a native of the Bay of Quinte, of Scotch-Dutch extraction, a man of great physical vigor, of some education, and great present zeal, being a new convert, was called out to assist Mr. Corson. He underwent herculean labors that year : the Circuit was large and his family resided in Sophiasburgh. Fortunately, his ample resources enabled him to keep a good horse under him. They had lively times in the Circuit during that year. Some characteristic incidents might be told, but we pass them over.

129. The Rev. Daniel McMullen was appointed to Cavan and *Rice Lake Mission.* He resided at the Mission, and was ably assisted in his Circuit by Mr. James Evans, who taught the Indian school. Messrs. Norris and Huntington served the *Yonge Street Circuit,* restored to its original boundaries. Henry Shaler gave a good account at the end of the year of the newly-organized *Albion Circuit. York* was still supplied by Mr. Metcalf, who lost his inestimable wife. The Editor of the *Guardian,* residing in the town, the place was highly served as to able preaching. No minister ever preached a farewell sermon in that place to such a weeping congregation as Mr. Metalf. The house was literally a *bokim,* and the loud and bitter cry was heard to a long distance.

130. The old *Toronto Circuit* was not very efficiently served during this year ; old Mr. Yeomans was scarcely equal to its labors, geographically reduced though its dimensions were ; and the young colleague assigned him fell into

some trouble and was discontinued a year. Mr. George Ryerson was continued on trial, and at the Credit Mission.

131. *Yellowhead Island* was made the station of a resident Missionary. The writer's colleague of the year before, John S. Atwood, was appointed to that station, much to his own disgust; but Mr. Case knew that he was a practical carpenter, and there was a chapel and Mission premises to be erected, and he thought Mr. A would answer a good purpose in several respects. Besides, he had some experience of his efficiency at Grape Island. Several letters received from him during the year, however, convinced us that he did not feel at home.

132. The reader has already had many of the journeys of "Peter Jones, native preacher, Missionary to the Indian tribes." In addition to what has been given, we may say he visited Rice Lake—was often at the Indian Department on matters pertaining to his people—employed himself about the translations and publications—journeyed to Munceytown and St. Clair—not forgetting his old love, the Grand River Mission.

133. *Augusta* District although small before, was this year divided. This arose from the feebleness of the Presiding Elder's health. Indeed, we find from the MS journal of the Conference, that the incumbent, Rev. Philander Smith, applied for and received a superannuated relation at an early stage of its proceedings, but this went not into effect. It is presumed that the want of preachers to supply the Circuits did not allow of the withdrawal of an effective man from the rank and file to officer the District. To meet the emergency, therefore, the District was divided, and an old supernumerary, the Rev. Wm. Brown, was put in charge of the temporary District, called the Rideau, which consisted of only six Circuits for one preacher each. These small

Districts would yield a small support to the Presiding Elder, which was raised from a percentage on the quarterage paid. But Mr. Smith was reputed rich at that time, and was really carrying on a business; Mr. Brown, likewise, was a well-to-do man, a farmer.

134. This arrangement left the Augusta part of the District only five Circuits—three of them, however, were double, or "four weeks" Circuits, that is, Circuits with two laborers apiece. The want of preachers of sufficient ability for the towns, necessitated the return of Ephraim Evans to Kingston, although only one year absent from it, to whom the charge was given, though yet unordained.

135. The reader has already learned that he had for a colleague the newly-arrived Mr. Bevitt. Being both Englishmen, and having a prepossession in favor of British Methodism, they issued a PLAN for the local preachers and exhorters (of whom there were a good many in the Circuit) to labor in connection with themselves. This was a novelty then in Canada; and it is well if it does not come to be a rarity, if not wholly a thing of the past. Both preachers stood exceedingly high as pulpit men, and were very much attached to each other. A camp-meeting was held in this Circuit, attended by the Rev. Wm. Case, and Rev. Thos. Turner (Wesleyan Missionary), at which there was about 100 cases of good, and 81 united with the church.

136. The venerable Thomas Madden's decay of energy was supplemented by the youthful energy of Richard Jones. We learn something of their respective characters and doings from the recorded recollections of the Rev. Wm. McFadden, then an exhorter on the Circuit, which are well worthy of a place in our memorial. Our authority says, "I have a distinct recollection of Mr. Madden, and was much attached to him. I thought him an excellent example for a young man to

imitate. He was given to no superfluity of words, or long circumlocutions. His words were few and well-chosen. The hearer needed not be at a loss to know at what the preacher was aiming. He was pointed and practical, and would give you more thoughts worth remembering in half-an-hour than most others would in an hour. He was faithful in administering reproof; and was a great friend to order and regularity in the performance of religious duties. He told a young man who used to exhort an hour on a stretch, 'You must be a man of great ability: five minutes is as long as I can exhort at one time.'

137. "I admired the business-like way in which he met a class, and yet there was no lack of spirituality. He generally detained the class after preaching; told them that time with him was precious; that he had to preach once, or twice again, as the case might be; that class-meetings were not designed to give people an opportunity of telling long stories, embracing the circumstances of their conversion, but to give them an opportunity of telling their brethren how it was with them then. He would ask the leader for his book, and by this he would see if he performed his duty and marked the book with regularity. Then glancing down the column to see the attendance, and beginning with the leader, he would proceed to examine them in the order in which they stood on the book. If any talked too long, he would say, 'That will do, brother.' He gave but a few words of advice or encouragement as the case required. A few general remarks followed suitable to all, and then he closed with the benediction. A class of twenty-five or thirty could thus be met in ten or twelve minutes." If this direct method were adopted, there would be seldom any excuse for neglecting to meet the classes, and the deplorable effects of such omissions would be avoided.

138. Mr. McFadden resumes:—"His colleague, Mr. Jones, now so well and favorably known, was then young and single; and being then light-weighted compared with what he is now, he was usually known as 'Little Jones.' He was very active, and if the roads were in an impassible state for a horse, or anything the matter with the animal, he would walk the whole length of that Circuit, and do it cheerfully. He was very zealous, and had all the fire and impulsiveness of a young man. These qualities made him very popular with both young and old of both sexes."

139. Mr. Allison remained on the Ottawa Circuit. Mr. Church, already introduced to the reader, although his name is not in the Minutes, continued to assist him in that field of labor; and the work continued so to extend itself among the widely scattered Protestant settlements in that widely extended country, that the Presiding Elder was fain to employ another laborer. This was another Cyrus, besides Mr. Allison, Cyrus Lipscomb, already mentioned in connection with the revival in which William McFadden was converted. He was highly gifted and very zealous; and therefore much beloved by the people. He would have been a valuable acquisition to the Conference staff of laborers, had he abstained from an early marriage and complied with the request he received to join that body; but his heart was taken by one of the fair daughters of Capt. Schagel, to whom he was married. There being no impediment to married preachers entering the itinerancy in his own country, he returned to the United States, and became connected with one of the New England Conferences, where he labored several years. All the facts of his after-history are not known to us. An increase of 76 members was reported at the end of the year, as the result of the gatherings of these laborers.

140. We pass now to consider the little temporary Dis-

trict assigned to Mr. Brown. It was the writer's lot, the year succeeding to the one of which we write, to be appointed to a Circuit within the ground covered by that District, and he learned that this aged man acquitted himself with great fidelity and a good measure of efficiency in this responsible position. It was at the close of this year that I first saw and heard him. His preaching struck me as displaying a good degree of ability, and it was elevated and impressive.

141. The *Rideau* Circuit, in which Mr. Brown resided, and which gave name to the District, was supplied by the Rev. Solomon Waldron. Society was somewhat deranged by the great influx of roughs laboring on the canal, then in course of construction, which intersected the Circuit from end to end. It created new centres of population, and changed the relative importance of neighborhoods. Mr. Waldron had his usual success, and reported a gain on the year of thirty-four.

142. The Rev. Alvah Adams was appointed to Perth, the place where he had spent his boyhoood. There was a downward tendency in the Circuit hard to arrest, and he, perhaps, met with some obstacles which a stranger might not have experienced. Having succeeded him, the writer knows, from the best of evidence, that he was faithful in his "filling all his appointments," and in "duly observing and enforcing the discipline." In one case, the manner of carrying out the latter, gave him a great deal of trouble. But I never entered on a Circuit where things were left more orderly.

143. This year the amiable John Black was changed from Perth to Mississippi, and served the people there greatly to their satisfaction, At the beginning of the year, the excellent widow James became his wife, and commenced

the long series of years of her useful connection with the itinerancy.

144. John Hunston had a toilsome, muddy ride from the Thames to the Richmond Circuit. He "took" at once most wonderfully with his fellow-countrymen, the Irish, of those settlements. A revival commenced which was upheld by prayer-meetings, and went on with great power, at every appointment all over the Circuit. It resulted in a net gain of 218. His reception and ordination had been postponed for another year, from the prevalence of doubts of his want of suitability for the work; but the greatest success procured him reception and deacon's orders at the ensuing Conference.

145. Mr. George Poole was re-appointed to Bytown, and had the satisfaction of seeing their wooden chapel,—burned one year before,—replaced by a stone building in a more central part of the town, in the month of March, 1830. Although Bonshire Mission still stood in the list of Stations with "to be supplied" attached to it, no supply was sent till the following Conference year.

146. The total increase of this year for Upper Canada, including whites and Indians, was one thousand one hundred and seventeen. Surely Provincial Methodism was then in a healthy progressive condition; and it will be seen that revivals contributed to raise up the required supply of ministers, to meet the extended opportunities of usefulness.

147. As to Lower Canada, the stations in the Minutes were as follows:—

Quebec—William Squire.
Montreal—John Hick.
Kingston—Thomas Turner.
St. Armands and Caldwell's Manor—James Knowlan, William E. Shenstone.
Stanstead—James Booth.

Barnston—John P. Hetherington.
Shefford—Richard Pope.
Odelltown and Burtonville—Matthew Lang.
Three Rivers—One is wanted.
Melbourne—One is wanted.

148. As usual, we are not sure but what some of these appointments were only prospective; and if so, who supplied such places in the meantime we are not certain. Also, changes may have been made through the year by the District and other connexional authorities, of which we are not informed. We will, however, try to thread our way and pilot our readers in the best manner possible to us.

149. We are certain of Mr. Squires' continuance this Conference year in Quebec. A friend of his, quoted by his biographer, says in a letter:—"A number of young men, the fruits of his own ministry, were added to the Lord, who, with a new-born love and zeal, entered on the duties of religion. Over these he exercised a fostering and parental influence. Their zeal, thus directed, became eminently beneficial to the church; while their love, thus encouraged, bound them in happy ties to one another, and to him, their venerable counsellor, friend, and guide." Many regrets were expressed when the time for his removal came.

150. The Rev. Thomas Turner, we know, was in Kingston in the summer of 1830, for he attended the Canadian Conference in that city, in August of that year. Earlier in the summer he had assisted at a camp-meeting in the Kingston Circuit. In passing through Kingston about this time, the writer heard him spoken of for his piety and catholicity in the highest terms of praise. It was said that he "married the British and Canadian Societies, but that his successor divorced them again." His preaching was rather aphoristic,

paragraphical, and anecdotal, than profound and continuous, but it was lively and profitable.

151. The writer has carefully resorted to all the sources of information accessible to him, but has really found nothing worthy of being placed on permanent record relative to any other laborer or Circuit. Our space will not justify the giving of the numbers for each respective charge; it will, perhaps, be sufficient to say that the year began with 1,532, and ended with 1,708. The *British Magazine* gives a solitary glimpse of a former laborer in the Canadas, who was to return again. He was now at Gibraltar, happy and successful in his work. This was the much-loved Joseph Stinson. The united strength of Upper and Lower Canada Methodism at the end of this Conference year was 14,271.

1830-31.

152. The Conference of 1830, according to appointment, began its sessions, August 17th, in the town of Kingston, but adjourned from there on the 24th to Belleville (where the General Conference was appointed to sit), in order to finish up its business. The Rev. Wm. Case, as General Superintendent *pro tem.*, presided. The Rev. James Richardson was re-appointed Secretary.

153. To the very great satisfaction of the members of the Conference, the venerable Bishop Hedding made his appearance among them. He was welcomed by express resolution —invited to a seat in the Conference—and requested to preside at the religious services on the Conference Sabbath, and to conduct the ordinations. This last he consented to do, but disclaimed any jurisdiction as a matter of right. His sermon was one of great unction and power, after which there were no less than 28 ordinations; twenty-one were admitted to deacon's orders, and seven to elder's ordination.

154. Seven preachers were received on trial; and a local elder, Rev. Ezra Adams, was restored to a seat in the Conference. The names of those received on trial were the following: Levius S. Church, Thomas Bevitt, Gilbert Miller, (local deacon), Conrad Vandusen, James Evans, James Currie, and John Bailey. Nearly all of these have been introduced to the reader, but two or three of them may require a word or two additional to their antecedents. James Currie was a young man, born on the Scottish border, had been converted six years, living in the township of Scarboro', near the town line of Markham. He and Patrick were neighbors' sons. He was then about 22 years of age. In size, he was scarcely up to the middling height, but stout built and enduring, with light, or sandy complexion, and curly hair. He was of good habits and sound principles—had a strong, sure mind, but somewhat slow—his gifts not very demonstrative, but improvable—voice a little husky. He had truly Scottish studiousness and industry. At the time of his reception he had been a year, or more, among the Indians of Maddgedusk, as teacher, while he acted as Missionary to the scattered white settlers around.

155. Mr. John Bailey was a stout, elderly man, a native of Ireland, where he had been a class-leader. He had come to New York a good many years before, where he entered into business and amassed considerable wealth. He had been an exhorter there, perhaps a local preacher. Following his friend Beatty into Canada, with his family, and settling near London, he professed a wish to devote the remainder of his days to usefulness in the exercise of the Christian ministry. His worldly resources, he avowed, made his salary a matter of no account. In view of this, although his natural gifts were small, and his education but little, he was received on trial and appointed to the Circuit

on which he lived. Events proved the proceeding a great mistake.

156. It was a matter of gratitude that none were lost from the ministry by location, death, or expulsion. The Rev. Philander Smith received a superannuated relation, for want of health. One probationer, John Armstrong, was discontinued ; but taken on again, I think, before the year was out.

157. Passing over merely routine matters, although important, we may say the great subject which occupied the attention of the Conference at this session was that of a Seminary of learning for the body, but intended to benefit the Province at large. The location of it was a question of difficulty, arising from the offers made by several different places, namely, Brockville, Kingston, Belleville, Cobourg, York, and other places. To render this matter perfectly impartial, it was relegated to a committee of nine, chosen by ballot, three from each of the three districts. The ministers chosen were John and Wm. Ryerson, and Messrs. Whitehead, Belton, Wright, Beatty, Madden, Brown, and Richardson. To anticipate a little, the place chosen was Cobourg, where four acres of land were presented by Mr. Spencer, as being retired from a large town, central in the Province, and accessible by both land and water. Any who are curious about the Constitution may find it on page 24 of the first volume of the General Minutes. This Conference took energetic action in the matters of Missions, Sabbath-Schools, and Temperance ; but we do not choose to swell our history with data which may be found in other accessible publications.

158. Fifty-seven preachers were stationed at this Conference, beside two under Presiding Elders. The 57 included the editor of the *Guardian*, the Rev. Egerton

Ryerson, who was re-appointed, while the Rev. Wm. Smith, the stationed preacher at York, was appointed assistant Editor. Each of these gentlemen wielded a ready and vigorous pen. The stations were read off at Kingston before the adjournment to Belleville. The business of both the legislative and executive Conferences was ended by Monday afternoon, the 30th of August. Mr. Case had preached the previous Sabbath in the new chapel.

159. The Presiding Elders were appointed the Superintendents of the Missions in their respective Districts. Mr. Case was appointed the Superintendent of the M. E. Church in Canada, with the special charge of Grape Island Mission. On the evening of the day on which the Conference closed, he returned in company with two attached Missionary fellow-laborers, Peter Jones and Miss Barnes, to his home at Grape Island. Mr. Jones pronounced him as "appearing to be very happy in his family, and rich in his *wetabpemokahnun* and *ootapenoojeehzenum*, two Indian words, we presume, for wife and child. Sunday, the 5th, he preached to his flock, and Jones rendered it into Indian. On the 7th, Mr. Jones bid farewell to the General Superintendent, bearing a pastoral letter from him to the Indian converts, which we find him afterwards reading to those of Mud Lake. By the 25th of September Mr. Case had been at the Credit Mission, and had passed on to the Grand River, where, from a letter before us, we learn he was expected to remain eight or ten days. From letters labelled as received by him in York, Oct. 5th and 11th, it appears he had not returned home till after the latter date. A subsequent letter to Mr. Jones shows that he did not arrive at home till the 22nd. On the following day he wrote that indefatigable man in reference to translations, Indian

laborers, and the publication of Missionary news, to interest the public.

160. By the 20th of February, we find him back in York again, deliberating on the proposal which had been made by the Presiding Elders of the two upper districts, to send the Rev. Peter Jones to England, to appeal to the British public in behalf of Canadian Missions, and to represent the affairs of the Indians to the Imperial Authorities. At this visit, he preached in the town. He did not return till he had seen his *protege* some distance on his way, parting affectionately with him and his fellow-travellers at Nelson, on the 4th of March, 1831. Had we space to reproduce the written counsels addressed to his young friend in connection with this important measure, we should be furnishing additional evidence of the extreme wisdom and forethought of the man.

161. The principal means we have for tracing him and the Indian work for the rest of the year, is from the letters, with which he follows Mr. Jones to England, which that provident individual carefully preserved, The first of these is dated as below, and speaks for itself:—

162. "Grape Island, March 30, 1831.

"Dear Brother,—On my return to York from the West I learned from your letter of the 17th inst., to Miss Barnes, that you had a fatiguing journey to Albany, and that you failed taking the packet of the 16th. You mentioned your intention of writing to me from New York, but none has come to hand.

163. "As I know you will gladly learn the present situation of our Missions in the West, the following is a short sketch: The work of grace is on the increase on the Grand River, both at Salt Springs and St. David's. About 30 had been added to the Society, principally at the Springs. Mr. D. seems again to promise usefulness, we cannot but fear, from his former habits and his constitutional forwardness of spirit. There is a fine awakening spirit in

several parts of the Indian lands; and we hope, by renewed efforts, that the work will be strengthened, and extend into other tribes of natives, now sunk into degraded paganism and drunkenness. We hope the plan of the Infant School system will do well for teaching the Indian children the English, and that we shall be able to extend the influence of religion and education more generally, of which there appears lately fairer prospects than ever before. The Gospel of Matthew, in Mohawk, is to be prepared for the press by the first Monday in May, when it will be put to press soon. The Gospel of St. Luke is next to be corrected, when a second edition will be printed.

164. "Mr. Benham and John Simpson took their journey from the Grand River, on the 12th inst., for Lake Huron, to set up a school and establish the Mission at Sah-kung. He purchased an ox-team; put his baggage on board the sled at Waterloo, and set off on the snow for a journey of one hundred and forty miles, principally through the wilderness. The school will be forty miles from white settlements. Much good must result from this Mission, and the native converts, you know, are very desirous of having a Missionary and school teacher among them.

165. "I found the Muncey Indians settling on their lands with some ambition for improvement. They were clearing for the purpose of planting. The school has been better the past winter than heretofore—averaging about twenty. Of the seventy families of Chippeways and Munceys, about twenty families profess religion. Here is a field for labor, and we are encouraged to hope that when they are settled in the town now laid out for their settlement (into lots of ten acres each) that they will eventually listen to the words of truth, and gradually embrace Christianity. We must have a resident Mission family here, as also on the Grand River. We are making calculations to build a house at Muncey, a lot having been assigned for that purpose. Mr. Hurlburt, the teacher, appears to have made the best improvement, in the Chippeways, of any other of our teachers. Although he has been among the Indians but about a year and a half, yet such is the knowledge he has acquired of that tongue—that he interpreted for me for an hour together—a knowledge which no other has gained in that time.

166. "On my return, I held a communion at Davisville, and we

had a very blessed season. A number of the Indians were there from Salt Springs. When we kneeled down for prayer at the commencement of the meeting, the Spirit of the Lord rested on us, and there was weeping through the assembly. The spirit of fervor and joy continued through the public exercises, and through the communion. Our aged Bro., Thomas Davis (of 76 years), was quite joyful and happy. I asked him, now he was old, what did he now desire? He said, 'I have lived many years—cannot live much longer. I want to have more of the blessing (presence) of my Lord Jesus Christ, and go to heaven. I want also to see all the people turning away from sin to serve the Lord.' The prospects of the Grand River I think to be better than they were heretofore.

167. "At the Credit I left your brother engaged in the work of translating, with the assistance of George Henry. John will now soon commence the Gospel of St. Mark.

168. "On my arrival at Cobourg, I found Mr. Evans about completing the copying of the portions of his translations, and is to forward them by this time to Mr. Armstrong. Mr. Taylor will leave there for Liverpool about the 6th April. Mr. E. will not be able to complete his vocabulary in time. Indeed, we doubt, on further reflection, that you will not be able to review and correct it while abroad, considering the other various duties and journeys you will have to perform, so it will be submitted to the inspection of your brother and George Henry, and afterwards printed at York. This work, when completed, will be valuable to our Missionaries, school teachers, and translators, as also of importance as a spelling-book in our Indian schools.

169. "I am disappointed in not getting your letter, but the roads are almost impassable, so the mails may have failed. I doubt not, from your promptitude heretofore, but you have written. I understand you have been advised to visit Scotland. We should have no objections. I should like you to follow the openings of providence, and the advice of friends. You will consult Mr. Ryerson on the subject, but not to hasten away from England; and if the way opens providentially, I should feel no objections to your making a visit, both to Scotland and to Ireland. I need not caution you against giving any expression of your opinion on any occasion about political dissensions now prevailing in those countries, as you have hitherto avoided every thing of that nature in your own country.

Keep religion in view, the glory of God and the spread of the Gospel, is before you; and in seeking the Kingdom of God, you will not be ashamed of the excellent institutions of those countries, and use your best endeavors to strengthen and manage them.

170. "In depositing your funds with the Book Agent of the Methodist Book Concern, in London, please inform him that I have given draft for the same to J. R. Armstrong, up to the first of August. Mr. Taylor, I suppose, will call for the same. Our family has been very sick, near to death, but Mrs. Case and the daughter are now in a fair way of recovery.

"Respectfully,

"W. Case."

171. His occupations, cares, and the state of the Indian work, up to the date of the following letter, will appear from its perusal, which was addressed to Mr. Jones in England:—

172. "Belleville, U. C., April 28th, 1831.

"My Dear Brother,—Your letters of the 16th, 19th, and 23rd ult. I received at this office, though not till a late day after they were written. The two last were received on the 11th inst., not till after I wrote you by Mr. Taylor. By Bro. Armstrong's letter I learn with regret that the translation of Genesis and Psalms, by Bro. Evans, did not arrive at York in season for Mr. T. to take them. Perhaps it is as well, for I understand they will need considerable corrections, and I know not what time you would get to accomplish that together with other duties. As it now is we think it best to have further translations of the Book of Genesis, as also of the Psalms, to be printed here at York. Bro. Evans wishes to make the 'Vocabulary and Dictionary' more complete, and he intends adding several hundred words. When it shall be finished it will be found a valuable work for the use of our translators, missionaries, and teachers, as well as for the advantage of the school. Such a work in the extensive language of the Chippeway is most desirable, and we shall use our best efforts to have an edition of the work printed this summer.

173. "By this we conclude you are among the good people of London, where much preparation is making for the approaching anniversaries. We pray much for you, that Divine grace may rest on

the assemblies, and that in the midst of so much agitatioon the divine cause of benevolence may not be injured. We cease not to pray that the 'wrath of man may praise Him,' and all that may not redound to His glory may be restrained. Who can tell the result of commotions on the Continent! The march of intelligence, and the knowledge of the true God, we hope may succeed when the storm has passed by. Our prayers are incessant that our God, our own God, may save this nation from dangerous commotions, protect our beloved Sovereign, and preserve the Civil and Religious Institutions from the fate of that which has befallen those of the Continent.

174. "Something was said about you making a visit to Paris, in France, but from the troubled state of affairs in that country I would not advise you to go thither. They seem to be prepared for nothing but tumult, revolution, and war. Should the state of things seem to justify I would approve of you going to Scotland and Ireland. Should you go to the former, you would not fail to improve an opportunity of hearing Dr. Chalmers, and, if convenient, of calling on him, especially if you should obtain introduction to him from some religious friend who is acquainted with him. Mrs. Hannah More, whose writings you have seen, is a character who would interest you, and would, no doubt, well repay a visit to her residence by a donation to forward the cause of religion among the natives.

175. "Our plans for the improvement of the Indians stand as follows: The fields of our labor are Penetanguishene, Six Nations, Munceytown, and St. Regis. John Sunday, Joseph Skunk, and others from Grape Island, accompanied by two or three from River Credit, will take the field at Penetanguishene to meet the companies of Indians whcih come down from the wilderness in the north. These laborers will set off about the end of June. If they succeed in the conversion of the natives from idolatry, Sunday and others will accompany them across Lake Huron to their country and spend the season with them. Thomas McGee will remain at Munceytown to assist the Missionaries in the instruction and conversion of those who resort thither. A dwelling is to be builded this season at Muncey as a home for the Missionary and school teachers. George Henry is to assist your brother in the translation of the Gospel of Mark. Mr. Evans will continue

his work of rendering Genesis and the Psalms into the Chippeway. John Doxtater and other Mohawk laborers will travel and assist the Missionary among the Six Nations on the Grand River. David Adams is now on his way to his native brethren at St. Regis. (The experiment is to be tried whether these drunken Catholics can be made praying Christians.) John Simpson, you know, is to assist Mr. Benham as an interpreter and assistant in the school among the Sah-kung Indians on the south shore of Lake Huron.

176. "Thus, Brother, you see that our field of labor is very extensive, extending from Lower Canada to Lake Huron and Mackinaw—an extent of not less than eight hundred miles, embracing ten bodies or tribes of Indians, including sixteen schools,—four hundred and twenty children—employing eight white, and nine native Missionaries. All praise to the Great Shepherd! Five of these bodies (Grape Island, Rice Lake, Simcoe, Sah-kung, River Credit) have all embraced Christianity; have all become a praying people! The work is now going on for the conversion of four of the other bodies out of the five, viz., Bay Quinte, Grand River, Muncey-town, and Mackinaw. All of the Missions, as far as we hear, are progressing. I should also have mentioned that six persons are engaged in the translation of the Scriptures into the Iroquois and Chippeway languages. When those Scriptures are translated and printed, and when the 400 Indian children shall be reading to their parents and friends, and when ten and even twenty native Missionaries shall be travelling from tribe to tribe through the forests, enforcing the Divine Word among thirty thousand wandering natives of our wilderness, and when God shall add His blessing for the conversion of these, as He has done in the conversion already of 1,800, what may we not expect but the fulfilment of prophecy. 'The wilderness and the solitary plains shall be made glad for them, and the desert shall rejoice and blossom as the rose?'

"I desire that Mr. Ryerson and yourself will introduce the subject to the British and Foreign Bible Society, to authorize us to have more of the Scriptures translated into the Iroquois, as well as the Chippeway.

177. "From the above it will be perceived that as our operations are very extensive, that the expenditures of all this work must be very considerable; and how much we shall need assistance the present year.

178. "My kind respects to Bro. Ryerson, and our prayers and good wishes for your welfare and success accompanying you both. Mrs. Case and Miss Barnes, now present, send their kind regards. Miss Barnes has undertaken to raise a Mission-house at Salt Springs. She begs the funds from friends. Attached to the building will be a room to improve the Indian females in the economy of the house.

"As ever affectionately, yours, in the bonds of Christ,

"Wm. Case.

179. "P.S.—Monday morning, May 2nd.—Mrs. Case, who has been ill for eight weeks, is now recovering, We are all pretty well. We hope to receive letters from you often. Your brother's health is good. The Pagan Indian prisoner at York has received his sentence for manslaughter, and is now undergoing the sentence of the law, *i. e.* imprisonment for six months. Some hopes of his conversion.

180. "I can perceive no impediment to the work becoming general throughout the wilderness of America. So extensive is the Chippeway, and so zealous the converts of that people—and such is the foundation now laid for the spread of the work—that it will extend across the country, from tribe to tribe, to Hudson's Bay, thence west through all the wandering tribes. What a day will this be for your poor unfortunate people! What a day of mercy, when they shall not only be saved from their wars which are now wasting one another way, but saved by the mighty power of grace to become a happy people, even the people of the Lord! And what an honor to the Christian Church! How much glory will redound to an all-conquering Saviour! And how happy the instruments employed in this work! I say I can perceive nothing to hinder the general spread of this great work through the whole wilderness of America but the want of means to support the work.

"W. C."

181. We give one more letter to Mr. Jones, which will afford the reader much information as to Mr. Case's solicitudes and of the work he was prosecuting, by implication as well as direct observation:—

182. "Grape Island, July 18, 1831.

"My Dear Brother,—On the 15th inst. we received yours of Bristol, 28th May—48 days. We can't think why so long, unless for the cause which prolonged your passage home. We are hoping for your next favor, which you promised soon; indeed, we hope to be remembered often. Letters cheer us all, and will favor the Mission cause here in many ways. I read your letter yesterday to the Indian brethren at the island. They rejoiced that you were recovering, and that you found friends in the time of your affliction. I perceive from your letter that your assistance from the Methodist public for our Indian Missions is to be quite limited; for though the donation from the Wesleyan M. Society is a noble one, yet the 'condition' is a disheartening one. To be cut off from both public and private applications for help for the poor heathen in Canada through Methodists, whose laudable zeal is prompting them to spread the Gospel in all quarters of the globe, is what we could not have anticipated. Our only fears were that the disturbed state of the country might so engross the attention of men as to render it difficult to succeed on that account. We know, however, that the Methodists are doing much, and they are so much called on to aid benevolent objects, that we cannot be surprised that the Society should take every measure to preserve the necessary patronage and support of their own Institutions already established. I fear that, through your illness, you have not been able to meet the expectations of the brethren, by attending the anniversaries of the Societies. You will feel it a duty you owe to our common Lord to do all you can to strengthen the cause of Missions. You may tell all, that no nation is so depraved, so lost in ignorance and depravity, as to be hopeless, since the drunken and depraved tribes in Canada have been converted: that drunkenness, and superstition, and paganism, by the light and power of the Gospel, have been driven from 19 bodies of the Missisaugahs, and that the Gospel is prevailing among other bodies to effect the same changes. There is now a most encouraging work of grace among the Six Nations on the Grand River: but a small portion of these two thousand, you know, have never even professed Christianity; and the pagans of the Onondaga, Cayuga, Tuscarora, Delawares, &c., have always shown a determined opposition to the Gospel. This aversion is now dying away. About 40 have lately embraced religion, among whom are some of their principal men. Our Missionary, Mr. Gatchel, and the native preachers are all on fire with the love of God and the souls of men.

183. "We have heard from Sunday and the native speaker with

him. They labor among their brethren at Penetanguishene with their usual zeal. The school at Sahkung commenced 16th of May. Mr. Benham writes favorably. The Indians have assisted in erecting a Mission-house on the banks of the river, one mile from the lake. (The situation very much resembles that of the River Credit.) They have also planted about 15 acres. Other scattering bodies are coming in to settle with this people. I know not how we are to meet the wants of our Missions. The work has been so rapid these few years past, the people entirely wild, and many of them buried in the deep forests, where school-houses and Mission-houses are to be builded at considerable expense, and Missionaries and school-teachers to be supported at a great disadvantage; translations and printing, both of the Scriptures and vocabulary, and other books, and had we the means, we should now take several of the most promising and forward of the boys and put them to higher schools. Could we do so, we have every reason to believe they would be an ornament to civilized society; would contend the palm of science in the academy and college; would not only become useful teachers of schools among their brethren, the importance of which, you know, is so deeply felt by all acquainted with the operations of Missionary work, but they would become even Mathers, and Elliotts, and Brainerds, in preaching the Gospel to the heathen and translating the Scriptures into the various languages of the many hundreds of thousands in the American wilderness. Brother, it has been a long and dark night with your native brethren. I do not refer so especially to the shades of your forefathers before the light of day arose, when they walked in the moonlight of many a virtuous principle and wholesome tradition, but to that far more dreary gloom, brought on by the vices of white men. It was a day of clouds laden with winds and thunders: yes, a tornado of desolation, when the dissipated whites introduced the fire-waters. Ardent spirits has wasted away whole tribes and nations. And shall not Christians retrieve their profession, the honor of their Lord, whose commands they have broken by destroying men's lives instead of saving them? Never had Christians so fair an opportunity of doing this as at present. Not only a path, but where a 'high way' is opening to the wilderness, and nearly two thousand have entered that way cast up for the ransomed of the Lord,—and that within a few years past. Brother, make your appeals boldly ; you are speaking in behalf of the 'remnant of your people,' yea, in behalf of the cause of the Redeemer, whose name you have commenced to honor. Tell all what Christ has commanded,—what God has already done for the Indians. Tell them the calls of the Indians themselves, who send messengers from the wilderness to invite Missionaries and school teachers. We need not say that the Gospel is better than the best heathen tradition: How important to introduce the pure morality of Jesus in the place of intemperance ; the light of truth, immortality and eternal life in the place of superstition and paganism !

184. "Some of our native brothers who have been abroad on Mission tours have returned, and others will soon return, but we have nothing to meet the wants of their families. For all these calls we depend on borrowing till we find some resource from abroad. You will be gratified to learn that the Gospel of St. Matthew, which you translated into the Chippeway, is in progress for printing in York. I think I wrote to you or Bro. Ryerson—or I wrote letters to both some five weeks ago—to inquire of the Committee of the British and Foreign Bible Society, if we may translate a portion of the Old Testament into Chippeway at their expense, and also if we can obtain the translation of the Mohawk.

"Our Grape Island friends send their love. Mrs. Case continues quite ill. It is doubtful if she recovers soon, if ever. John Paul died very triumphantly, in May. His wife is also dead.

185. "I hope the Lord will prepare your way, and that you will look for Divine guidance in presenting the wants of our Missions to others beside the Methodists, and that you will not fail to visit Scotland and Ireland if any providence may open your way. I shall endeavor to write to you once a month.

"As ever affectionately,

"W. CASE."

186. In similar occupations and solicitudes as those indicated in the above letters, Mr. Case continued to be engrossed till the end of this ecclesiastical year (1830-31). His solicitudes were intensified by the declining health of his most affectionate wife, accompanied, as it was, with great depression of her mind.

187. The presiding eldership of the two most western Districts, Niagara and Bay of Quinte, was still in the hands of the brothers Ryerson, John and William. We do not recall any thing requiring special remark concerning Mr. John and the Niagara District, save that it was a year of uncommon revival, resulting in near 1,000 increase. This was the last of his four years' term, which, according to the then existing law, could not be exceeded.

188. The *Fort George* and *Niagara* Circuits of last year seem to be newly arranged for this year. Niagara, this year, more consistently, comprehended the town of Niagara, taking in a strip of country along the margin of Lake Ontario as far west as the Fifty, if not to Stoney Creek. The name of Fort George Circuit was changed to "Stamford," and extended along the Niagara River to Lake Erie, bearing as far west as the Short Hills, at least. A new Circuit was created which took in some of the extreme south-western places of both Circuits as they were constituted the preceding year. This was the Canboro', which shall be described in the words of its incumbent.

189. *Stamford* enjoyed the labors of the Revs. Joseph Mesmore and James Wilson. Mr. Wilson resided at Lundy's Lane, and Mr. Mesmore at the Short Hills. The incumbents of Niagara were Revs. Edmund Stoney and Ephraim Evans. Mr. Stoney resided at the Fifty. Mr. Evans was single, which, in that day, meant pretty much that he had no home.

190. During this year the "four days' meetings" were introduced from the United States. This was the precursor of the "Protracted Meeting." A great revival followed the use of this instrumentality. The first of these meetings was held in Smithville, the second in St. Catharines. Though it was morally certain that both these

Circuits gave off a part of their membership to the new organization, already referred to, the common ground of the two original Circuits rejoiced in the large numerical increase of 344. Henry Wilkinson's preaching talent began to display itself in these revival efforts.

191. Mr. Phelps was appointed to Canboro'. We will allow Mr. P. to give his own account of this field of labor and the results of his labors :—" Canboro' Circuit, lying on the shore of Lake Erie, extended from the township of Walpole to Bertie, extending up the Grand River to what was called the " Nelles Settlement." This was the fag-end of the old Niagara Circuit. I had 18 appointments, very few of which were given me, the rest of which I hunted up myself. I never could hear the call 'Come over and help us,' and not respond. That year we had a gracious outpouring of the Spirit and a good many souls saved. Although the work was hard, I would gladly go through it all again to see as many souls brought to Christ. A few words might be said about the difficulty of travelling. When in the west, I had to swim my horse across the Thames where Chatham now stands, and over Bear Creek, where Wallaceburgh now exists; I have sometimes swam my horse when in a few minutes the hair would be frozen. Grand River was still worse. The year I was there, the dam was being built at Dunnville, which made swamps of much land that had been dry before. This made it necessary to build long bridges over certain creeks or ravines which entered the river. The bridges were made of poles; and when the river was swollen, the water set back and floated the bridges. I have led my horse safely over these when afloat. Once I attempted it, when my beast missed her foothold, and her legs got down between the poles. I had to get on one pole and sink it so that I could push it

out, then on to another, and so on, till all that were between her fore and hind legs were out. Then, as best I could, get her over the stringers, and swim her along the end of the bridge, balancing myself on floating timbers, some eight or ten rods to the shore, well drenched. But then, 'My saddle-bags, oh, my saddle-bags!' They were not on my saddle. 'They must be gone to the bottom where we had the great flounder.' Back I hasted to the spot, and, to my very great joy, I saw just behind where my beast went into the water, my old saddle-bags astride one of the poles, both ends in the water. I seized them, got them open and took out the contents—a change of underclothes, well soaked; but my Bible and hymn book (in a kind of deerskin case which was fashionable in those days) were not much injured. I hasted down to Dunnville, where my old friends, Mr. Page and his wife, took all necessary care of me. I hope they are being rewarded."

192. *Ancaster* was supplied by Messrs. Griffis and Atwood —the latter brought out from Yellowhead Island—but not in time to save the life of his precious wife. These brethren also enjoyed a share of the prevailing revival spirit, and netted a gain of one hundred and ninety-five during this year. Truly these were days of power and salvation around the head of the lake.

193. The Rev. Andrew Prindle had been restored to the list of effective men, and, unwieldy as he was, appointed to the Dumfries Circuit, which extended from the township of Ancaster, through Dumfries, Blenheim, Wilmot, and Waterloo, to Guelph and the Grand River Falls. John Armstrong, who had been discontinued by the Conference as a probationer, was sent by the Presiding Elder to assist Mr. Prindle in that extensive Circuit.

194. Mr. Gatchel remained at Long Point, but being very

infirm, his lack of service was supplied, a part of the year, by the noted Henry Wilkinson, who henceforth will take a prominent place in our pages. Asahel Hurlburt was the other preacher on the Circuit.

195. Mr. Belton was removed from his comfortable quarters on the Fort George Circuit to Westminster, where he could find no other residence for his family than the upper part of a great half-unfinished house. The Circuit was extensive, and a poor one for salaries. But he was cheered by one of the most devoted and true-hearted of colleagues, Simon Huntington. During the Conference of 1830, H. came in from the Yonge Street Circuit to York, with his horse and accoutrements, to await the news of his appointment, and held himself in readiness, as he expressed it, "to start in fifteen minutes after he learned where he had to go." On the way to his Circuit he spent a Sabbath in the "Grand River swamps," where he met with Matthew Whiting. The two brethren preached and the people were greatly refreshed. An old disciple pronounced them "newly baptized at Jerusalem." Mr. Huntington pronounced his colleague to be "very eloquent at times." The reader has been already apprised that the appointee to London was Mr. Bailey. He was alone in the Circuit, some of the places being transferred to Westminster. Recent and more correct information now satisfies us that Mr. Bailey had a colleague, at least part of the year, in the person of Horace Dean.

196. Thomas Harman, often before mentioned, called out from a local sphere in Westminster, was that supply. He seems to have been brought into a new state of religious animation, and labored with uncommon zeal and success. He had been there part of the previous year, and says, in a letter to the *Guardian*, Sept. 2, 1830, "The most powerful displays of divine grace have been witnessed at Sombra

(Belldoon). This settlement was made by Lord Selkirk some years since, with immigrants principally from Scotland. This insulated spot has been particularly favored of the Most High. My first visit to this place was about April last. I found 43 members, not more than five or six of whom professed the experience of vital godliness. Twenty of the old number have been brought to rejoice in the Lord, and twenty new converts have been added, all of whom give clear evidence that they are made partakers of the Spirit of adoption."

197. Mr. George Ryerson was appointed to the Grand River Mission, whither he went and labored till the spring of '31, when he accompanied the Rev. Peter Jones to England. His object was to assist Mr. J. in collecting for the Canada Indian Mission, while he was also charged with an important commission to the Imperial authorities at home "by the Committee on the Petition of the different denominations of Christians," "and to forward the objects of it when it should have been presented to the British Parliament." Being only a probationer for the ministry, as he did not return to the next Conference his name was dropped from the Minutes. Indeed, he probably did not intend to return to the ministry when he left, for he was called by our own editor, when his agency was referred to, "George Ryerson, Esq." While in England, he became acquainted with the Rev. Edward Irving, then in the heyday of his career, whose peculiar opinions he adopted. In a subsequent visit to Canada, he was instrumental in inoculating the Methodists of both Toronto and Kingston with the errors of Irvingism to a most disastrous extent. Again he returned to England, and once more came out to enter on the pastorship of the "Apostolic Church" in Toronto, which situation he still lives to fill.

198. The Rev. Wm. Ryerson, the Presiding Elder of the Bay of Quinte District, was displaying unusual activity during this year in holding Quarterly Meetings, superintending camp-meetings, and advancing the new-born educational enterprise of the Church.

199. Mr. Bissel, on the Bay of Quinte Circuit, received the Rev. George Ferguson as his superintendent, in place of the Rev. R. Heyland of the previous year. Bissel had the name of "wearing well," and Ferguson, as usual, was followed by the spirit of revival. We have not space for the interesting details furnished to the columns of the *Christian Guardian* of that year, but we may just say that their numbers went up from 686 to 823. Demonstrative George Ferguson gloried in the vocal powers of some of his local helpers—George Simmonds, an exhorter, he rejoiced, could "begin an exhortation at the close of his sermon in the tone he left off at." Simmonds lately died at Frankford.

200. Belleville was supplied by the venerable J. Beatty and the youthful Patrick. The former was greatly respected and the latter beloved and popular. His youth, his ardent piety, and attracting pulpit talents, contributed to this. The Committee appointed by the preceding Conference to carry out the enterprise of the projected seminary, authorized each Presiding Elder to employ a preacher in his district to act as agent in taking up subscriptions. Mr. Beatty was deservedly thought a suitable person, and appointed for the Bay of Quinte District; but, if we are not mistaken, he canvassed the Augusta District as well. He was withdrawn from his Circuit about the 1st of March, 1831, and his place was supplied by the Rev. Daniel McMullen, who had been appointed as second preacher to the Cobourg Circuit.

201. The Rev. David Wright, still in charge of Cobourg, was assisted for the balance of the year after Mr. McMul-

len's removal, by Edmund Shepherd, a native of Yorkshire, who had been for some time a local preacher on the Yonge Street Circuit. He was then, to all appearance, much devoted to God. The latter part of this year was enlivened by a most powerful camp-meeting in the township of Cramahe.

202. Two masterly preachers ministered to the Hallowell Circuit, namely, Heyland and Bevitt; but they did not gather into the church so many as some of their brethren of less apparent ability, so very much being dependent on the influence from on high.

203. Mr. Vandusen was left as second preacher at Whitby, and the ardent-minded Biggar put in charge of that Circuit. Their labors were excessive and useful. The Rev. Gilbert Miller labored hard in the Cavan Circuit. James Evans, now with his name in the Minutes, was left at Rice Lake with the charge of the Mud Lake band also. He will come into view in connection with Mr. Jones's labors. Somehow or other he had the whole Cavan Circuit to look after for the latter part of the year. It had 17 appointments.

204. The Rev. Ezra Adams gave this first year of his restored connection with the itinerancy to the Yonge Street Circuit, and Mr. Norris remained. Jacob Poole replaced Henry Shaler on the Albion Circuit. This proved to be his last Circuit.

205. The Rev. C. R. Allison spent this, the first year of his married life, among the Indians of Yellowhead Island. His success as a revivalist,—his mechanical skill,—and his general business talents,—no doubt, were the cause of this appointment. James Currie appears in the Minutes as his colleague, but substantially their stations were separate. Mr. Currie really occupied the same position he had done

for a year and half previously at Madgedusk. Mr. Allison came over at long intervals to give them the ordinances, and Mr. C. sometimes paid a visit to the Island. Our space will not admit of some interesting details from the pens of both these brethren, published during this year.

206. *York* rejoiced in the assiduous pastoral ministry of Wm. Smith, who was greatly beloved and respected. There was an increase of 30 to the Society; and the year wound up with a powerful revival, which coincided with the Conference which sat in the summer of 1831 in this town.

207. The old Toronto Circuit has a new preacher in charge in the person of the laborious Corson. Mr. Shaler, after an absence of only one year, is back there again as second preacher. About this time Primitive Methodist ministers from England began to bid for the patronage of those of Methodist proclivities in that Circuit. Some who had belonged to them in the old country returned to their first love; and some that had not, joined them. Yet Corson and Shaler had a net gain of 60.

208. The *Credit* Mission has the venerable Youmans appointed to it; but, although it was in our own time, we are unable to give any particulars illustrative of his labors. This, as usual, was Peter Jones' headquarters, who stands at the bottom of the list of appointments as "Missionary to the Indian Tribes." We shall defer any further remarks on his present year's labors, beyond what we have already given, till we have passed through the remaining District.

209. Mr. P. Smith's superannuation created the necessity for a new Presiding Elder on the Augusta District, which this year recovered the back Circuits that for the preceding year had been made to constitute a small District by themselves. Their restoration was now rendered practicable, because an incumbent physically as well as otherwise

efficient, was appointed to it. This was no other than the almost peerless Franklin Metcalf. A very discerning member of the Conference of that day was in the habit of amusing himself by classifying its members according to their talents. He had his first, second, third, and even fourth classes. But the first class he made to consist of only two men, Wm. Ryerson and Franklin Metcalf; and he was rather inclined to make Mr. M., No. 1., A. For oratory Mr. R. was the superior: but for clearness, accuracy, and ability as an expositor, Mr. M. had no equal.

210. It was my unspeakable pleasure, during this and the following year, to be under his Presiding-Eldership; and I can bear testimony to the great ability and fidelity with which he discharged his official duties. In private, he was kind and accessible to a degree, but blamelessly pure, and never failed to reprove what was wrong in those around him. The whole of his long journeys from the Bay of Quinte to the Ottawa, and from the St. Lawrence to the Bonchire, were performed in summer and in winter on horseback. This induced a lameness in his back, the effects of which he felt during the whole of his after-life. Towards the close of this year he replaced his wife, of whom he had been bereaved, by marrying Miss Wyman, of the Ottawa, who made an excellent mother to his two little girls.

211. Camp-meetings had often been the scenes of confusion, occasioned by rowdyism, which was sometimes aggravated by the severity of the presiding minister, which very often only provoked hostility. Mr. Metcalf inaugurated a new system: he treated the masses kindly, and seemed to sway them at his will. Three very successful meetings were held during this year in this District, namely, one in the Perth Circuit, one in the Brockville, and one in the Kingston.

212. Of the Circuits and preachers we may say, in brief, Kingston was ably and faithfully served by the Revs. Mr. Richardson and R. Jones. Some opponents to Methodism in this old town made themselves ridiculous by a petition to the House of Assembly during its session in the winter of 1830-31, for the expulsion of all American preachers from the Province, on the supposition that Methodist preachers were nearly all aliens. A Committee of the House ascertained the reverse, and the inquiry led to the petitioners being covered with ridicule.

213. Brockville was supplied by the Rev. Messrs. Green and Williams. This was Mr. Green's first advent in the east, where he was afterwards so popular. Williams labored with uncommon vigor throughout the country parts of the Circuit. Solomon Waldron succeeded R. Jones as the colleague of Mr. Madden on the Augusta Circuit. A resident of the Circuit said that he was "full of life and fire." Mr. Madden, too, the writer can attest, from having heard him that year, yet preached with great energy as well as ability. Quaint, loveable John Black is back at his old starting-place on the Cornwall. His old friends received him with open arms, and he lost no friends during the year.

214. Levius S. Church remained at Ottawa, and George Poole was brought down the River from Bytown to be his superintendent. It appears to us that Mr. Church desisted before the year was out. He appears no more in the Minutes after this year.

215. The stalwart Healey went back this year to his first Canadian Circuit, the Rideau. It was greatly enlarged, and he, of course needed a colleague. A very young man was obtained by the Presiding Elder, with much of the vivacity of his country, but converted at Wesleyville, in the wilds of Lower Canada, without any other instrumentality than the

perusal of the works of John Wesley. He soon became acquainted with the Rev. C. R. Allison, then on the Ottawa Circuit, by whom he was introduced to the authorities of the Upper Canada Church as a person who promised much usefulness in the ministry. He had an active mind and had enjoyed better advantages than many of the young preachers of that day. His quick penetration and readiness soon made him popular. The writer often passed through this Circuit during the year we describe, and found its preachers highly spoken of. We speak of James Brock, a native of Ireland. Healey, who had lost his wife, here married again.

216. John Carroll was appointed to Perth, which constituted his first "charge." On his way, at Oliver's Ferry, he fell in with and made the acquaintance of a young man, an equestrian like himself, who afterwards became celebrated in the Legislature of the country. This was he whom we now know as the Hon. Malcolm Cameron. Mr. Carroll labored hard; took up new appointments; and introduced the first camp-meeting held in those settlements. It was graciously owned, and he reported an increase of 52 members. His making his headquarters at the house of Capt. Adams, where Glen-Tay now flourishes, led, after some years, to a happy complexion of his domestic relations for life. His neighbor on the Mississippi was Charles Wood whose acquaintance was a very agreeable one. Mr. W. was much beloved by his people. At Mr. Metcalf's first quarterly visit a young gentleman was awakened, whom in due time we shall have to introduce as one of Mr. Case's cotemporaries. He is now a highly respected Congregational minister in the city of Toronto. We refer to the Rev. John G. Manly.

217. The rising town of *Bytown* had an acceptable preacher and faithful pastor appointed to it, in the person of John

C. Davidson, whose first superintendency this was. Here he lost his first wife; and here he became acquainted with Miss Burrows, who became his second wife. The hardships of the itinerancy caused the preachers' wives in that day to drop like autumn leaves.

218. *Bonchire* at length has a preacher in reality, as well as in promise. The Rev. Alvah Adams was very successful in his pioneering efforts. Clarendon, on the Lower Canada side of the Ottawa, proved to be the most accessible to Methodism. But we must allow Mr. Adams to speak of his own labors, in the words of a communication to the *Christian Guardian.* He says, "I have preached in most of the settled parts of the townships of Clarendon and Bristol, in the Lower Province; and in the townships of Pakenham, Fitzroy, McNabb, and Horton, in the Upper Province. In Clarendon, about two years ago, they were favored with a gracious revival, effected by the Spirit of God through the instrumentality of several zealous Methodists, whose lots were cast in this wilderness." "On my arrival there were a few to be found whose faces were Zionward." "In this place the Discipline has been read and enforced; social meetings organized; some backsliders are reclaimed; and a few sinners soundly converted to God." "Our Presiding Elder, Bro. Metcalf, has taken a tour among us. His ministrations were attended with convincing and confirming efficacy. In Clarendon we have a society of about 40, including those on trial." "I have formed another small society in Pakenham." "In the townships of Fitzroy, McNabb, and Horton, the distances between appointments are great; and the roads, being exceedingly bad, render it impracticable to use a horse except in the winter." "I hope my fellow-laborers will remember me in their prayers."

219. The Indian membership now in connection with the

Conference had become very large (1,233); the Missions were widely spread, and were extending still wider; and there were several subordinate Indian agents, such as John Sunday, John Paul, John Thomas, Thomas Magee, and David Sawyer, who now began to travel and labor far and wide for the benefit of their countrymen, under the direction of Mr. Case. But his right-hand man in marshalling the others was Peter Jones, who stood in the Minutes as "General Missionary to the Indian tribes." Therefore, it will be proper for us to give the history of his occupations for this year a little more fully than was done where his name has been employed in connection with our principal subject, Mr. Case.

220. We have already seen, that from the rising of the Conference till the 7th of September (1830) he was making himself useful in the religious, educational, and economical departments of the work going on at Grape Island. On the 9th of the same month he had reached Rice Lake, and was welcomed by the devoted missionary, James Evans. On the 13th, he and Evans started for Mud Lake, where he remained till the 15th. On the 16th he left Rice Lake for the Credit, where he remained till the 27th.

221. Oct. 4th, he, with Miss Barnes, John Benham, and David Sawyer, prepare for visiting the Lake Simcoe Missions, where he spent nine or ten days. By the 14th he is back at the Credit—fishing,—corresponding with the Indian Department of the Government—translating,—receiving returned Indian Missionaries, and revising their Journals for publication,—and doing whatever else would contribute to advance the general Missionary enterprise.

222. We had at first intended to abridge the very interesting Journal of Sunday and Paul, but want of space

obliges us to simply transcribe the brief entry in Mr. Jones' own Journal. He says, under the dates of 16th and 19th of October, 1830, "Brother John Sunday and John Paul arrived at this place, from their tour to Mackinaw and elsewhere. They brought cheering news from that quarter." "From the report it appears there were eight or ten Chippeway Indians converted in the vicinity of Detroit, and about twenty of the same nation residing near Mackinaw, and that the prospects of doing good to the Indians were very good." The adventures of these two brethren were quite thrilling, as they went through the woods and mostly supported themselves by hunting.

223. On the 23rd of November, (1830,) he "made preparations for a journey to the Grand River," in order to meet a number of Chippeway Indians from the River Saugeen, at a Quarterly Meeting to be held in the township of Waterloo. He met and ministered to a company of seventy-two. By the close of the civil year he was back at the Credit, and busy.

224. From his Journal of the 1st of January, 1831, we get a glimpse of the Credit Missionary, and of a young local preacher, then teaching the Missionary school, one of a gifted family, who was afterwards to be a travelling preacher. Mr. Jones says, "To-day commenced our Quarterly Meeting for this place. At 1 p.m., Edwy Ryerson preached from Romans xiv. 10; Bro. J. Sawyer exhorted. After this Elder Youmans called the members of the Quarterly Conference together. After prayer, the Elder examined the characters of the exhorters, and renewed their license; and also inquired of the class-leaders into the state of their several classes."

225. From the 14th of January till the 4th of March he was principally busy with the thoughts of his proposed

voyage to England and preparations for it, which has been before referred to, of which the *Guardian* of the following day makes the following observation: "MISSION TO ENGLAND.—The Rev. Peter Jones, the Indian Missionary, has started for England, in company with Mr. George Ryerson, in order to obtain assistance from the benevolent Christians of Great Britain, to carry on and extend the work among his people in the wilderness. He will also at the same time get the Gospel of St. John printed in the Chippeway language, by the British and Foreign Bible Society."

226. After some delay, but with much kindness shown them, in New York, they sailed on the 24th of March, but did not arrive in Liverpool till the 30th of April. This ransomed son of the forest was a fellow-passenger with the Lord Bishop of Quebec and one who is now the Bishop of Toronto.

227. Space will not admit of many details relative to his highly interesting sojourn in England, but we must try and find place for the paragraph in his Journal, which gives an account of his first appearance before a public meeting there. "Monday, May 2nd.—At about 9 o'clock this morning, we arrived in the great city of London. After taking breakfast, we went to the Wesleyan Mission House, in order to present our letters of introduction to the Secretaries of the Wesleyan Missionary Society, &c. On our arrival at the Mission House, we were informed that the Secretaries and Ministers were at their Missionary Anniversary Meeting, held in Exeter Hall. We immediately went to the place, and as we were going up one of the stairs, we met with the Rev. Richard Reece, an acquaintance of Brother Ryerson. The meeting was opened by singing and prayer from the Rev. George Morley, after which Lancelot Haslope, Esq., took the Chair. The Chairman addressed the meeting, and expressed his feelings of gratitude to God

on appearing upon this occasion. The Secretary, the Rev. Mr. James, then read the Report, which states that the Society had 150 stations; 213 missionaries; 160 salaried catechists; 1,400 gratuitous teachers in the Sunday and Day schools, making upwards of 2,000 engaged in the different missionary stations; that there were 26,440 members in all the stations; and that the receipts for the past year amounted to £50,017 18s. 8d. The following persons then addressed the meeting, viz., Rev. Robert Alder, late Missionary to North America; James Montgomery, Esq., the great Poet of the present day; John Poynder, Esq., a member of the Established Church; Rev. James Dixon, Rev. Dr. Burder, Rev. Dr. Raffles, of Liverpool; Rev. John Burnett, of Cork, and Rev. Robert Newton. The Rev. Mr. Watson then introduced me to the meeting, and read part of our introductory letters. I was then requested to address the meeting, which I did through much weakness. A collection was made for the Society. There appeared to be good feeling among the people, and there was much cheering. After the meeting, we were kindly invited to make our lodgings at the Mission House, at 77 Hatton Garden. The friends appeared glad to see us, and seemed anxious to minister to our comfort. I had very strange feelings on entering the Missionary Meeting this day, and was enabled to bless God for seeing the old primitive Wesleyan Methodists. I felt to rejoice in seeing them engaged in the good cause of Missions, and to hear of their success in their Missions. There were a great many things that attracted my notice in this great city."

228. He remained in England till April 27, 1832, addressing Missionary Meetings, &c., and applying privately for funds in behalf of the Canadian Missions. In doing which, he made the acquaintance of nearly all the celebrities, male

add female, in the several churches, and in the State itself, even up to royalty. He was seized with a very alarming illness while there, under which he was divinely sustained, and experienced the greatest possible kindness, both from persons within and without the pale of Methodism. We shall defer any remarks on the ulterior effects and probable wisdom of this visit till the following year is under consideration.

229. The year 1830-31, the account of which, for Upper Canada, we are about closing, was characterized in the Upper Canadian Connexion by the most energetic and successful activity in every Circuit—in the work of conversion and revival; in the organization of Sabbath-schools and Temperance Societies; and in an untiring endeavor to promote the cause of Missions. There were no less than 80 Indian converts added to the Societies on the Missions; and the total accession to the membership of the Church was 1,215.

230. We must now turn to the Lower Canada Ministers and their Circuits. The "Stations" for this year show some change in the locality of the several laborers. Mr. Squire has gone from Quebec to Montreal. Of his appointment there, his biographer holds the following language: "He left his people, in Quebec, with a heavy heart, and came to Montreal under circumstances of peculiar and trying embarrassment. The first year of his residence in this city was probably the most perplexing of his whole ministerial course. Despondency seized him from the first. He thought that he was not in the right place, and so great was his conflict of mind that he was at times brought almost to abandon his station. He saw no fruit of his labors, and this to him was scarcely less than death." "Towards the close of the year a little light was shed upon his gloomy path;

and in his annual review, after mentioning some circumstances which had discouraged him, he recorded with gratitude that 'the blessing of God has not been withheld from us; our congregations have been generally good; much of the spirit of prayer has rested upon the people, and the Lord has magnified His mercy in the spiritual and sound conversion of many individuals."

231. Mr. Squire was replaced in Quebec by Mr. Lang, promoted from Odelltown to the Capital city, where, in the issue, he was very successful; but the history of that success belongs rather to the following year than to this. He had the Rev. Richard Pope associated with him as a Supernumerary. As this devotedly laborious man had so incapacitated himself for Circuit labor by excessive exertions in the work, we will here reproduce what remains of his Conference obituary, not already quoted, which, of course, conducts us to the close of the good man's life:—"The extent of his labors and the ardency of his zeal, during the first years of his itineracy, in a newly-settled country, laid the foundation of a complaint which ultimately compelled him to become a Supernumerary. In every circuit in which he labored, his sincere and fervent piety procured for him the respect and affection of the people; and God succeeded his endeavors by His effectual blessing. He died in peace, in Quebec, on the 2nd of September, 1832."

232. *Kingston* was to be supplied by "One to be sent," but no stranger was sent there, we are certain. When Mr. Turner left, he was succeeded by Mr. Hetherington. Mr. H. was thought to be the better pulpit man, by those who attended the Wesleyan chapel, but he was scarcely as much beloved by the general public as his predecessor. We find Mr. Turner's name down for St. Armands and Caldwell's Manor. Mr. Hick goes to succeed Mr. Booth at Stanstead;

and Mr. Booth succeeds Mr. Hetherington at Barnston. The Minutes claim Mr. Hetherington for Shefford, but we are sure he succeeded Mr. Turner in Kingston. Mr. Knowlan replaced Mr. Lang at Odelltown.

233. At *Three Rivers,* "One was wanted." My friend Mr. Ginnes, of that town, in a list of the ministers stationed there, made out from memory, places a "Mr. Beswick" for 1830 in that town. He probably meant Beckwith. A minister of this name, as his headstone indicates, lies buried in a cemetery near La Colle, Que., near which an excellent son of his now resides. From private sources we understand that this gentleman, after becoming a Supernumerary in England, came to Lower Canada, where it is highly probable that he became available for supplying vacancies, as his health and strength permitted. It is morally certain he was the supply for Three Rivers during the Conference year 1830-31. As he gave some labor and found a grave in Canada, we give his Conference obituary entire :—

234. "James Beckwith, who was born in the county of Durham. His parents brought up their children in the nurture and admonition of the Lord: he was converted to God in early life, and entered the Wesleyan ministry in 1814. He was a man of general information, as well as a sound theologian; and his preaching was distinguished by considerable intelligence, originality, and practical usefulness. For several years in the prime of life he was laid aside by affliction, and it is believed that severe personal and domestic sufferings were sanctified to his spiritual improvement. While a Supernumerary minister, he evinced his strong attachment to constitutional Methodism, and defended its principles when virulently assailed in the contentions of 1835. His health being restored, he was appointed to a Circuit in 1841; and for several following years he continued

to discharge the duties of a Wesleyan Minister. During the great part of last year he was unable to preach; and, after severe suffering, which he endured with resignation, he finished his course in peace, July 25th, 1852, in the fifty-eighth year of his age."

235. *Melbourne* was supplied by Mr. Shenstone, whose name stood for St. Armands as second preacher the year before. We learn nothing further of this District from all the sources of information to which we have had recourse excepting that the increase of this year was barely 25, making the total for Lower Canada 1,560. That amount, added to the total membership in Upper Canada, made the whole number of actual members, in both branches of Methodism in the two Provinces, 14,123.

1831-32.

236. After the existence of a chapel and a Society eleven years, the friends of Methodism were thought to be sufficiently numerous in York, the capital of the Upper Province, to justify the appointment of the Conference to be holden there. It began its sessions on 31st of August, 1831, which commenced the ecclesiastical year of which I have now to write. The roll showed that 36 out of the 48 members of the Conference, were present at the opening of the first session. Mr. Richardson was again appointed Secretary. In those days, when they found a man suitable, they kept him in the position.

237. The membership in the Conference was strengthened by the admission of five, who had fulfilled their probation. Two others were received into full standing, who had enjoyed a connection with other Conferences. The first of these was Alexander Irvine, a native of Scotland, where he received a good English education, to which he

had added some classical attainments. While yet a very young man, his family emigrated to the United States, where they first became acquainted with Methodism. He and his brother William were converted to God, and joined the Church. Subsequently, the family came to Canada, and settled near Belleville. After exercising for some time as an exhorter, he was recommended by the first District Conference, (held in 1821,) to be received as a travelling preacher. He seems not to have acted upon it that year, but went back to the States. In 1822, he appears as received on trial, and was appointed to a circuit in the State of New York. When the Canada Conference was organized in 1824, he, of course, remained with the Genesee; and when the Oneida was formed in 1829, he fell into that, and remained two years longer. His stations were good,—being such as Malone, Stockbridge, Oswego, Paris. When he received a location there, he seems to have entertained an idea of settling on a farm in Canada, but soon found that a bush farm was not his sphere; and was induced to offer himself to the Canada Conference, to whom his fine talents and nine years' experience, were thought to make him an acquisition.

238. Irvine was not handsome, but interesting. We should pronounce him above the medium height, slight made, with a thin Scottish face, pockmarked, and very intellectual in his appearance. His was, perhaps, rather a fine and tasteful, than a strong mind. He would have excelled in the lighter kinds of literature, of which he was very fond. He had a fine fancy, and was a good rhymer, if not a poet. His preaching was a chaste and dignified declamation. He was kind, amiable, gifted, lively after his manner, and no doubt sincerely pious. A deeper baptism of

the Spirit, no doubt, would have made him more useful than he was.

239. The second one of the two ministers received was King Barton, who had been in connection with the Irish Conference since 1807. He had, however, labored effectively only nine or ten years, during one of which he was the instrument of a very great revival. Some indisposition had caused his remaining a Supernumerary from 1817 till the time he came to this country. If a sermon he preached before this Conference was a fair sample, he was a clear and soundly scriptural preacher, who knew how to put the peculiar teachings of Methodism, which relate to Christian experience, effectually. He went into business in the town of York, and therefore did not preach a great deal.

240. One brother placed himself in such an attitude of contumacy with the Conference that he had to be expelled, who after submitting himself, had his parchment restored; and after a good many years in the merely local ranks, was restored to the body as a Supernumerary, in which relation he still survives. Mr. Prindle went back to the list of superannuates again, though, we believe, he labored some on a circuit this year.

241. Five were received on trial; one of whom, John Armstrong, had been discontinued. The other names were James Brock, Edmund Shepherd, Henry Wilkinson, and Horace Dean. They have all been referred to before, but two may call for some additional remarks. Mr. Dean "was born in Oswego, Brome County, New York, the 6th of January, 1797, and was brought with his family to this country while in his infancy. When about seventeen he gave his heart to God. Six months after his conversion, his name was placed on the plan of the Circuit as an exhorter," from which time till his being sent to the London Circuit,

he had served the church in a local sphere. He was now thirty-two years of age, and a man with a family. It was not the splendor of his talents which counterbalanced these drawbacks, for he was plain and unpretending, with a certain hesitancy of speech which placed him at a disadvantage in presenting what he knew before the people; but his fairly-stored mind, sound judgment, amiability and unquestionable piety made his labors of service to the church at a period when laborers were much needed. His wife was a clever woman.

242. But the Conference in receiving that small, dark, modest man, called Henry Wilkinson, although he also was married, was acquiring a real acquisition. His playmates at school used to remark that "Harry Wilkinson was full of grit." After his conversion he showed energy in everything; in his business, on which he entered young, and would have made a fortune, if allowed to remain; (as it was, he made enough property before he went out to supplement the small gains of a Methodist preacher); in the church, as a Sabbath-school superintendent, in which he excelled; but especially in the pulpit, in which he was somewhat slow to enter; but when he did enter, he seemed to bound to eminence at once. An old minister, who used to hear him while under the Presiding Elder, was known to say that he "never knew a man who had so much preach in him." He grappled at once fearlessly with the heresies with which Canada was then overrun; and combined with these powers of argument and cogency in controversy, great unction as a preacher and power and success as a revivalist. He was untiring in study and research; and showed great originality and tact in making use of the materials prepared by others. He carefully wrote his sermons, and used notes liberally in the pulpit, and yet infused the most tremendous energy into

the whole. He could be melting and tender, but he rather excelled in the terrific. He used to commence calmly, proceed slowly, and kept the command of himself till he had acquired the perfect mastery of his theme and his audience, when in putting the strong points of his argument, he would come down like the lightning's flash, the falling avalanche, or the tornado's sweep.

243. While the above were coming on the stage of the active itinerancy, the three following went off at this Conference, viz., David Youmans, Andrew Prindle, and Joseph Gatchel. Mr. Youmans remained in connection with the Conference till his death, which occurred, February 14, 1856, aged 85, in the village of Markham, in or near which he continued to reside till the time of his demise. The Minutes say, "His end was peaceful and happy." Mr. Prindle was much younger, and, but for his corpulence, he might have continued to labor still in a Circuit. Indeed, we have reason to believe he travelled during at least a part of the year of which we write, and was occasionally employed to stop a gap till the day of his death, which occurred, January 15th, 1856, aged 75. His mind maintained its characteristic vigor till the last. Among his last words were, "All is well."

244. Joseph Gatchel will require a little remark. His health had been failing during the preceding year, and he was thought to be really superannuated. He never returned to the effective ranks in connection with the Conference. In 1834, one year after the consummation of the "Union" with the British Conference, his name appears in the Minutes among the Superannuated preachers. It seems, however, that about the time of the Session of the Conference for that year, he met a convocation of local preachers, who re-organized, as they claimed, the Conference of the

M. E. Church in Canada, which it was maintained Mr. Gatchel constituted in his own person. There might have been some plausibility in this claim, had he declared his position at the Conference of 1833, when the "Union" was ratified, but he retained his position and received his allowances for the year 1833-34. He became "effective" in connection with the new organization, and we believe was for some years a Presiding Elder. We had intended to give full particulars relative to the rest of his life and of his death, which happened only a few years ago, had not the data been withdrawn. We believe he died in the Lord.

245. A letter was received from Bishop Hedding relative to a Bishop for the Canada Church, on which the Annual Conference recommended the convocation of the General Conference, which was done. The special business was to elect Bishop Hedding's nominee to the episcopate, which took place. This person was the Reverend John B. Stratton, whose election, like the election of those who had preceded (Fisk and Bangs), came to nothing.

246. The Conference, anxious to preserve fraternal relations still with the General Conference of the M. E. Church in the United States, though it now exercised no longer exclusive jurisdiction in this country, elected three delegates to attend the next session of that body to be held in the city of New York in the ensuing month of May, 1832: Mr. Case, who had not occupied that position for many years; Mr. Metcalf, who had never before been a delegate; and William Ryerson, who had been one at the preceding General Conference. In turning over the old journals, it is observable into what prominence Mr. Metcalf had now come. At the above General Conference he first met and heard Bascomb, of whom he spoke with delight.

247. The visit of the Rev. Peter Jones to England, who

was still there, had given rise to some communication from the Rev. Dr. Townley, one of the General Wesleyan Missionary Secretaries in London, which was submitted to a committee, and all necessary action taken. We have not the data at hand for details, nor space if otherwise, but it is enough to say, that Mr. Jones's visit and these communications were the first of the chain of events which led to the Union between the two Conferences.

248. Vigorous measures were taken at this Conference to prosecute the enterprise of a higher institution of learning. A general agent was appointed to go through the country to solicit subscriptions among its inhabitants at large. The members of Conference, besides their personal subscription, already given, passed the following resolution, in which they stood morally pledged to give all their marriage fees to the above-mentioned purpose :—"Resolved, That this Conference recommend to its members, and to their brethren the local preachers, to appropriate during the next four years, such fees as they may receive for the celebration of matrimony, to the erection and use of the Upper Canada Academy." This evinced a noble spirit of sacrifice, in view of the facts that they very much required those fees to supplement their very small allowances, and that the right to marry had been only recently obtained, after years of battling for the right.

249. Passing by many other details, we hasten to say, that the stations were read off, Saturday, the 9th of September, and the preachers instantly dispersed to their several fields of labor. The Rev. Wm. Case was continued General Superintendent *pro tem.*, with special charge of Grape Island Mission.

250. Within a few weeks after the Conference, Mr. Case was called to pass through a most distressing bereave-

ment in the death of his beloved wife, which was aggravated by the fact that she suffered aberration of mind for some months before her death. The first glimpse we obtain of him after the Conference, is in a letter to his friend Peter Jones, in England, dated York, October 6th, 1831, in which, after mentioning several matters of business, he says: "You will have heard of my sore affliction. The loss of my dear Hetty affects me much. I am now to return to the scene of her late sufferings with a heart full of grief. Perhaps I may meet you in New York—I think to be there in November."

251. Four days after, we find him at Belleville, penning an authorization to be used by Mr. Jones (evidently to be employed in the States on his way back from England), empowering Mr. J. to collect money in behalf of Canadian Missions. This was intended to be used in the United States, as will be seen by the two following letters, which were expected to intercept him in New York, but which went on to England, and were not received till January 23, 1832. These two letters will show better than any words of mine the tireless energy and efforts of these two missionary-minded men:—

252. "Utica, Nov. 22nd, 1831.

"MY DEAR BROTHER,—A press of other duties prevented my writing you while in New York; I expect this will be in time to meet you. Indeed, it is doubtful to me if you have yet left England, and in my last I assured you not to hasten your return if there were prospects obtaining means for carrying on our Missionary work. I had not then received yours of the 8th of August: it came to me at Belleville, the forepart of October. Your saying you thought of sailing in October prevented my writing again. Bro. Hall will inform you that you have my advice to visit Philadelphia, Baltimore, and other places before you return home. Friends in both those cities have requested you would do so, as also in Albany and Troy. Bro. Stratton and others at Troy, hope you will not pass them; others in Lansingburg wish you to call there also, particularly Rev. Mr. Chichester, who I believe designs something handsome for the Indian Missions. You will not pass by the Societies in New York. It would appear from Mr. Townley's letter, as well as from your last, that the Committee in London have made rather an odd 'donation,' shackled, especially as it was, with these extraordinary 'conditions,' which in the first place prohibited collections from Methodists and their friends. That you should attend their Missionary Meetings. And then again, increased those meetings to the full amount of your time and strength. And then again, have turned your visit, and the information they have gained by you, against our Missions in Canada, by sending on their own Missionaries into our field of labor. As soon as Mr. Townley's letter was read in Conference, it gave much dissatisfaction. No blame was attached to yourself and Bro. Ryerson, because you were directed to take the instructions of the British brethren. But their offer to you, to take our Missions, which would cost them not less than one thousand pounds barely to send out the Missionaries, then a token of friendship of three hundred pounds, then add conditions and make requirements, which must add hundreds to their Mission Funds, and then to complete the whole, determine to send over their own Missionaries into our work! These measures have awakened painful sensations. The best apology any of us could offer to allay the unpleasant sensation was, that it was done inconsiderately, and that we had better write the Committee before we rejected their donation, which was finally agreed to, and we have sent home a remonstrance on the subject. My advice, Brother, to those who inquire, except to the principal friends in New York, is to say little by way of comment, and even to those, such as Bangs, &c., only state the facts and leave comment to others. I expect by this time probably Mr. Turner has determined on two or more Missions, probably one on the Grand River, another at Penetanguishene. He urged me, that we relinquish our Mission there, at Penetanguishene, in favor of the British Methodists. Enough on this disagreeable subject. We trust the great Shepherd will provide the means for carrying on the great work He has put into our hands to perform.

"November 26th.—I have been quite ill, so as to be unable to leave here for near a week. Am now quite better, and shall leave this evening for Cazenovia, Oswego and Kingston.

"As ever, affectionately yours,

"W. Case."

253. "Syracuse, Nov. 29, 1831.

"Dear Brother,—Agreeably to your desire, and the wish of the friends of Missions in the South, we think it is advisable that you visit those parts in the South which you may think advisable, and where Providence may open your way. In every place you will avail yourself of the offer of benevolent persons and congregations in favor of our Indian Missions. We now think of embracing the first convenience, and the best means of putting several of our promising youths to higher branches of education. We only want the means of their support at school, and it would be done immediately. The importance of this measure is so apparent that it needs no argument. To the many thousands of the northern and western tribes who speak the Chippeway, many native missionaries should be sent. Among these thousands school teachers should be employed, and for their use the Scriptures should be translated. We must hasten then the education of our pious and promising youths, that they may be prepared to enter on this work. There is lately a school of the higher branches at Belleville, perhaps they may be entered here, though I think they would enjoy greater advantages at Cazenovia. Such are the facilities for improvement in this institution, and the favorable state of society here, that I think their improvement would be greater, perhaps, than at any other place. I am of opinion that you ought to be allowed some opportunity for study, and should you feel disposed, you can stop at Cazenovia for a few months before your return home. We will bear the expense. Or you can enter the new school at Belleville, and spend the season there. I would advise you to call at Cazenovia, at least a few days; you will find Edwy Ryerson and young Freeman there. Here take some pains to enquire into the nature and course of study now pursued there. If I could be released from my weighty charge, I would esteem it a high privilege to spend a year or two in the study of the languages, &c.

254. "I hope to be in York and at the Credit in January, perform the tour through the west and north, return to Belleville, and

take my journey to the south to be in Philadelphia in April or before. I expect you will find the Gospel of Matthew in the Mohawk at McElrath and Bangs's. Can you bring on a few copies? How does the edition of John, in Chippeway, get to Canada? Do you bring them with you? If so, perhaps you had better let them remain at New York till spring, or most of them. But I suppose they are rather forwarded to Montreal. Please write me at Belleville.

"Yours affectionately,

"W. CASE."

255. Disappointed of meeting his friend Jones in the States, he returned to Canada on the 19th of December. He indites another letter to him in England, which, if Mr. Jones had left before its arrival, should be "at the disposal of the Wesleyan Missionary Secretary." As the letter spoke for itself, and is the best exposition of the man and his work, we give it also entire:—

256. "Grape Island, Dec. 19th, 1831.

"DEAR BROTHER,—Your kind favors of the 8th August and 5th October, have been received. I did not write in answer to the 8th August, as your letter intimated an intention to return last autumn. You had not then received mine of July, advising you not to hasten your return. I perceive you meet with more encouragement than was anticipated in your letter of the 8th August. It is quite cheering to our hearts to learn that the friends of Missions are strengthened in their efforts to pursue the good work; and that they take a pleasure in helping us to the means of carrying on the great work in which we are engaged in behalf of the native Indians in this country. You will see by the *Christian Guardian*, as well as the *Christian Advocate* and *Journal*, that John Sunday, Joseph Skunk and Thomas Fraser, from this station, have met with cheering encouragements among the Indians at Mackinaw, and the Sault of St. Mary, near Lake Superior. The Indians in that country are much stirred up to inquiry, about the great changes taking place among the thousands south of the Lakes, and they are exceedingly desirous of hearing the good word that they may (characteristic of the Natives), deliberate and consider, that they may believe and obey. Many are left in that country under deep emotion, and when our Brothers came away, they said (the Chiefs): 'We look all the while towards the country where you live to see you return to us again!' One young man who was converted at Penetanguishene, Sunday found at Mackinaw, faithful, and took him and another, converted at Mackinaw, to his assistance: they proved very useful all the while they were at the Sault of St. Marys, laboring night and day for the conversion of their heathen brethren. Their names are Wah-poonce, and Ke-zhe-koo-Nee-ne. Others converted at Penetanguishene, remain steadfast. He saw 8, and heard of others who are back in the wilderness persuading him of their piety and devotion, wherever they pitch their wigwam. We shall probably establish a Mission and School in that locality another season. Twenty-two were converted at St. Marys, and 30 left under awakenings. A work thus powerfully commenced in that country, where the language of the Chippeway is so extensively spoken, is a glorious beginning. We are now much strengthened in our belief that the work of God will spread extensively through the wilderness of the north and west. We shall still proceed in the work as the Lord opens our way, trusting Him and his faithful people for the means of supporting those, who sacrifice all the endearments of life for the sake of the souls of this interesting people. We have many promising Indian youths in our schools, who will, ere long, become preachers of righteousness, and teachers of the schools in the wilderness. Our Monday evenings, are meetings for prayer among the children of the school. I was listening to their petitions, when John Kenneday Ship-pe-gaw, a lad of about 14 years, very fervently prayed in this manner:—'O ke-sha Mun too! Sha-wa-nim openo-gee-uck a-ah-chick, Mah-quayah-quah a-ah-ze-kook, muz-ee-nee-ah-gun-nun, kia, meenzheke-he-moo-mah-te-win, Che-ah-kin-moo-wadt, muz-ee-ah-gun-nun.' 'O, Great Good Spirit, bless the children in the woods who have no books, and give them schools that they may learn to read.' Thus you see our Indian schools begin to partake of the spirit of Missions to their brethren of the wilderness. Indeed many of the Indian children are already Missionaries to their parents and friends, for they are called on to read in the English, and then in Indian, the word of God at the hours of family devotion. O! that we had the whole New Testament in the Chippeway. How important is the word of God in this great work! Indeed many portions of the Old Testament are equally important.

The numerous inquiries of the Native Christians about the things of God, and their influence on their whole deportment is more and more apparent, and show that they are taught of God. In the teacher's family (Mr. Hurlburt) is a fine Indian girl of seven years old. As soon as she had committed the Lord's prayer and Ten Commandments in Indian, she frequently went home to teach them to her parents. There are many instances of this kind, thus showing the importance of education to the children. We were hoping for the Gospel of St. John, but from your last, we are discouraged of getting it this season. The Gospel of St. Matthew is not yet printed ; I believe it is now in press. Your brother John is now proceeding in the Gospel of St. Mark.

257. John Simpson arrived yesterday from the Mission on Sah-geeng, Lake Huron, where he has been an assistant in the school there. He is a very worthy native youth. He will now renew his studies in the school here for three months, and then return to the assistance of the Missionary at Sah-geeng. As far as we hear lately, our Missions and Mission schools are prospering generally. May the Lord, my brother, prosper your labors, preserve your health and life, and give you favor in the eyes of the benevolent who desire the salvation of the heathen, and at length bring you in safety to the scene of your labors among your native brethren. You have the prayers of hundreds for your welfare and success.

"P.S.—John Sunday and John Simpson send their love to you.

"As ever, affectionately yours,

"W. Case."

258. "P.S.—I perceive by your last letter of the 5th October, that you seemed rather at a loss where to deposit your funds. You would have been settled on this point by looking at your instructions. By all means deposit them with the Book Agent of the Wesleyan Book Concern, or some other safe institution ; for this good reason, that it will be safer than to bring it with you, and beside, it is worth more in England than it is here, as bills will bring from five to ten per cent.

"Our friends at the Credit are all well. John Simpson was there a few days since. Miss Barnes and Miss Verplanch are there, engaged in the Dorcas Society. I go off to-morrow for York, Grand River, Munceytown, and Lake Simcoe, and return to this place the last of February. In March, set off for New York and Philadelphia, to attend the American General Conference in May. Shall I meet a letter from you in New York?

"Yours, in love,
"W. CASE."

"Should this letter come into the hands of the Missionary Society at the Wesleyan Mission Home, they are at liberty to publish any part, or suppress, as they shall judge best.

"W. CASE."

"P.S.—The winter is severe. It set in with snow about the 28th November, and has continued stormy most of the time since. The snow is now two feet—good sleighing to York. A severe blow of snow to-day. So soon as it may subside, I set off for York, Credit, Grand River, Munceytown, Thames, Sandwich, &c.

259. By the 27th of the same month we find him dictating another most interesting letter to the same friend, still in England, from "York, U.C." It is replete with matters of interest, but too tattered to be fully decyphered. He attended the York Bible Society on the 9th January, and obtained a grant towards printing some of the Indian translations. By "February 26, 1832," he is addressing Mr. Jones once more from "Belleville." It is not more interesting than the one suppressed, but as it is more legible, we give it to the reader nearly entire:—

260. "Belleville, Canada, Feb. 26, 1832.

"MY DEAR BROTHER,—I am happy in receiving your letters. Your last of the 14th December was received on my return home from my western tour, the 14th inst., 60 days, the usual time of receiving yours and others from England. Bro. Ryerson's, of the same date, was received at the same time. I immediately wrote to the Missionary on the Grand River, relative to the grant of £100 from the N. E. Society to Moses Walker and others, for their mill, and engaged a good workman, who is to commence it for them the first of May. Have advised them to assist as much as possible themselves, so that they may acquire some knowledge of the nature and operating of the machinery, and they may be able to make the mill as complete as the £100 will allow. From Grand River I wrote Bro. Ryerson through you, of the difficulty created by the interference of Mr. L., that he wanted to control the whole affair, and have it built on conditions that would but make it a bone of contention. I have given Moses Walker an extract of your's and George's letter, so I hope all will be made right, though it is possible he (Mr. L.) may yet interfere and retard the work.

261. "You think you shall not be able to collect much more for God. Shew that their minds are opening more and more to the light of Missions. I was hoping your tour would produce as much as 100 pounds, we shall need much more. Our field is enlarging, and the most promising boys should be put to higher schools, of course at greater expense. The work requires translators, teachers of schools, interpreters and ministers to preach the Gospel, for the spread of this glorious work to the thousands of the northern and western wilderness who now call loudly for our help.

262. "I have just read your remarks on the customs of the English, published in the *Guardian* of last Wednesday. In general, I think them judicious,—perhaps the comparison to the 'road' had better been some animal less disgusting. I hope it may not give offence. I cannot suppose you mean everything you write to be published. Caution may be necessary to your correspondents. You must not learn all the 'customs of the English,' and especially of much 'ailing,' as the Irish say, and especially of 'roast beef and plum pudding,' or you will be unfitting to take a Mission to the northern wilderness.

163. "Considering the state of things in England, and especially of the cholera, I think you had better leave England for America as soon, or before May, especially as things are not likely to be settled soon in that country. If the Reform Bill should pass, another parliament must be called, and the minds of men will continue to be agitated. I fear for your exposure to the cholera, The ocean is much more healthy than a crowded city. But you will use your best judgment. Our annual Conference is at Hallowell, the second Wednesday in August. We are now at the Mission House at Grape Island. Sisters Barnes and Verplanch and Lilly are here. They will start for New England and New York to-morrow, to return in May. Sister Barnes has collected for a parsonage at Salt Springs, and the building will go on next season. The school

here is doing very well. John Summerfield and Henry Steinhaur are at school here.

264. "Sabbath, 28th, Grape Island.—To-day has been a gracious season; prayer-meeting at 6 o'clock; Sabbath school at 9 p.m.; preaching at 11. At 2 Miss Barnes addressed the children and sisters; general class at 4; and while I write, they are all in prayer-meeting. Every part has been interesting. To-morrow evening will be again the children's prayer-meeting. I think we are gaining here, and at almost every station. We have lost a number of children, among whom is Sarah Azhwance. The measles and whooping cough have made sad work with children; and much of the work of death has been by the women taking their children sick into the camp. They seem now convinced of this, and have agreed not to go into camp this season, As ever, affectionately yours, "W. Case."

265. "P.S. Belleville, Feb. 28.—In a few days I shall forward bills for the five hundred pounds, addressed to Launclot Haslope, Esq., Merchant, London.

"The work of religion prevails mightily in several parts, Protracted meetings at Griffins (20 M. C.), St. Catharines, Fort George, Hamilton, Gore District, Stoney Creek (50 M. C.), have been greatly favored. A powerful work prevails at Stoney Creek, more than 100 were added to the Society. At a meeting here in Belleville about 70 were added. A similar meeting is now going on at Hallowell with good prospects.

"Miss Barnes and Miss Verplanch, just starting for Albany, send their respects to you and Mr. Ryerson.

"W. Case."

266. While Mr. Case was in York, at the time referred to above, he snatched a moment to correspond with another Missionary, Mr. John Benham, whom he addresses at Goderich. It is only one of the almost daily epistles he was writing to different points of the work, to express his sympathy or to give advice. We endeavor to find room for it:—

267. "York, February 8th, 1832.

"MY DEAR BROTHER,—I have several times attempted to write, but journeyings and business prevented. I was expecting Bro. Whitehead would visit you, but he was taken sick,—is now getting about. John Thomas made an attempt to reach you, but the depth of snow prevented. I left Grape Island about the 22nd December, I have visited Grand River, Muncey, Thames, Detroit, Malden, Gosfield, Talbots, Munroe, London, Norwich, Salt Springs, Simcoe, and now to-morrow go on to Rice Lake and home, when I shall have travelled 1,050 miles with sleigh. Found the Missions advancing, and the Circuits improving.

"On the 28th, 29th, and 30th December, was at Cazenovia. I spent an agreeable season with them. Several inquired affectionately after you and Sister Benham. Some more lives lost at Grape Island, principally children. Lately our dear Sarah Azhwance died. Our heaviest bereavement was Mrs. Case. It is overwhelming. The loss is felt by all the Indians. The Missions have lost a sincere and faithful friend. But she rests from her labors, her fears, and desponding thoughts. Her voice, and words, and sufferings are still present with me. The woman is beyond the healing art of mortals. Her loss is irreparable. Poor woman ! she seemed worthy of a better death ! But her ambition and spirit were too much for her constitution. Her nervous system was broken down, and her mind sunk. The providence is inscrutable, but we leave all with Him who rules in wisdom ! Several of the brethren from Grape Island are now in Council at the Credit, among whom is Sunday. I understand their object is to petition, 1. For a title to their lands. 2. To petition for a township to be assigned them as a resort for surplus population. If it should be agreeable to the Sah-keeng Indians, they may wish it near them. In that case, the Indians will need a saw mill, &c., of their own ; and for the severa means, they may not wish at present to surrender the mill privilege to any one, and I would not at present advise them to do so. Your letter on that subject is received. The result of the Indians council will soon be known. Having but a little time to write, shall be most happy to receive letters from you. I think of visiting the neighborhood of Sister Benham's friends next month, on my way to Ithaca, New York, and Philadelphia. My duty calls me to

attend the General Conference at Philadelphia in May. Respects to Sister B.
"As ever affectionately, farewell,
"W. Case."

268. But we must turn from the occupations of the General Superintendent to those of the many servants of God whom he supervised. A new District was created, which necessitated the appointment of another Presiding Elder. The disciplinary term of another was ended, which occasioned the appointment of a new office-bearer for one of the old Districts, the Niagara, which stands at the head of the list of appointments. This was the Rev. James Richardson, than whom there was no one man who stood higher in the Connexion, for wisdom, probity, and executive ability. His District was in a very prosperous state during the year, and reported so often by him through the columns of the *Guardian* that it becomes difficult to know what to select, without giving the whole, for which there is not space.

269. His first was dated at his residence, York, December 6th, 1831. He says, "I began my Quarterly Meetings on Stamford Circuit, at Lundy's Lane, and proceeded from thence to St. Catharines, Canboro', and Twenty-mile Creek. In all the above places, I found that the work of the Lord had greatly progressed since I labored in them. Indeed, those Circuits have been rising in religion a few years past, but the last year especially has been one of uncommon prosperity. Our Quarterly Meetings were very lively and profitable. At the Twenty-mile Creek, the lovefeast was so crowded that, though the meeting-house is large and commodious, there were not seats for all that attended. We administered the Lord's Supper to two hundred and forty-two communicants, and baptized several adults, besides children. Bros. Stoney and Evans, who labored on this

Circuit the past year, commenced a four-days' meeting at this place" (now Smithville) "a little before Conference, which continued fifteen days: such was the power of God that attended it, that two hundred and eighteen were the professed subjects of converting grace."

270. "On my return from Niagara, I visited the Mission on the other side of Lake Simcoe." After mentioning a tedious detention in attempting to cross the lake, during which they had to "sleep in the woods under the shelter of their boat-sail," he adds in reference to the Mission, "Brother Miller and his family are among them. Through the personal labors of Bros. Allison, Rose, and Miller, a comfortable Mission-house is in progress, and will shortly be finished."

271. "I next visited the Ancaster Circuit. A four-days' meeting had commenced, and had resulted in the conversion of fourteen souls." Our Quarterly Meeting at Trafalgar was well attended, and lively and profitable; as well as those at the Grand River and Credit. At the latter place, a gracious work commenced among the white inhabitants, and a considerable number sought earnestly for pardon and peace, and not in vain. Several found it, and went on their way rejoicing."

272. Under the date of March 19, 1832, he writes of his second tour around the District,—"I commenced at Lundy's Lane. Here a four-days' meeting was appointed, at the close of which more than twenty-six were added to the church. I was informed by the preachers that the state of the Circuit was encouraging indeed." "The work of God on the Niagara Circuit continues to progress. We held a protracted meeting at the Fifty-mile Creek, which I attended nearly five days. When I left, thirty-five were brought into the church as the fruits of the meeting; and I was in-

formed that fifteen or twenty more were added. Two protracted meetings had been held on this Circuit during my first and second visits, both of which were attended with peculiar manifestations of the divine blessing."

273. "We had a very interesting Quarterly Meeting on Canboro' Circuit, and I found an addition of more than 100 to our church on this small and remote Circuit since my former visit." "I found the Mission at the Grand River in a prosperous state. Brother Phelps informed me that several Indians, who had never but once or twice before attended any Christian meeting, were present at our Quarterly Meeting, and sought and found peace to their souls. Ten of the Indians were converted in a night during the meeting."

274. "I attended a protracted meeting at the Rock Chapel, near Dundas, which was blessed of God in a remarkable manner. About 50 or 60, I was informed, professed to be brought to God at this meeting." "You had an account from Bro. Belton of the meeting at Stoney Creek in January, which lasted 19 days, and at which 107 were brought into the Church. Thus does Ancaster Circuit continue to share largely in those blessed showers of divine grace which are watering our Zion in those parts.

275. "We held a four days' meeting on Yonge Street, at Cummer's meeting-house, which commenced on the 10th, and though it was closed on Monday because of the roads, between 15 and 20 were added to the Church by means of it. The love-feast was one of the best I ever attended." "We have peace within our borders." "May the Lord continue to spread His truth and salvation, till the earth is filled with His glory!" Although this district had lost four circuits by the new adjustment of its boundaries, yet there

was a net increase of 810 members within those restricted boundaries during this year, 1831-32, of which we write.

276. The full details by the Presiding Elder will supersede the necessity of much from the several preachers, although the materials are now increasing upon us rapidly. The two friends, Stoney and Evans, passed on together from the Niagara Circuit to Stamford. The work of revival began early in the year, or rather might be said to have continued right on from the previous year: 117 was the net result at the end of the year.

277. As the *Stamford* Circuit had received the Niagara preachers of last year, so the Niagara Circuit received in exchange the Stamford preachers, namely, the Revs. Messrs. Messmore and Wilson. Particulars of the Circuit have been given by their Presiding Elder—their net gain was 168. Two meetings, not before mentioned, referred to in the Presiding Elder's last letter, dated July 2, 1832, contributed very much to the results above mentioned. Mr. Richardson says, " A camp-meeting at Beaver Dams, which continued four days, was attended with powerful displays of converting and sanctifying influence." At the close of this meeting about 90 came forward and bore testimony to the work of grace on their hearts during the meeting. Sixty-eight were united to the Society." "Next week I attended a four-days' meeting at Warner's meeting-house, on Stamford Circuit, which was a means of great good, principally to professors. I found this Circuit in a prospering way, and the preachers in good spirits."

278. *Ancaster* has been referred to. Mr. Atwood was removed, and Mr. Belton was put in charge of the Circuit, while Mr. Griffis remained as his colleague. Mr. Belton, under the date of January 16, 1832, gives the particulars of two very successful revival meetings, held respectively

"in the village of Hamilton" and at Stoney Creek, and resulted in 93 uniting in church fellowship with them. He speaks of being assisted by several brethren, whose names he mentioned. It seems that "Father Gatchel," though superannuated, was actively useful. Two local preachers are also mentioned, both of whom were long made a blessing to the church. These were Long and Ratray. Both were men of respectability and education. The first was Irish, the other was Scotch. Mr. Ratray was instructive; Mr. Long was very impressive. He was blind, having lost his sight in the British army in Egypt, where he held a commission. While we are in for mentioning local preachers, there was another, who, though he did not help in the meetings last referred to, resided in St. Catharines, in the centre of the District blessed with revivals, and labored to promote them far and wide. This was Capt. Gardiner, the retired master of a ship, a native of Devonshire, or Cornwall, and a man of some means. His preaching was bluff and boisterous, but not without ability or unction. His widow and chlldren yet reside in St. Catharines.

279. The case of *Canboro'* will be best told in the words of others. R. Phelps's name stands in connection with it, but in a private letter he says: "A local preacher was appointed to the Grand River Mission. He did not succeed well, and the Rev. James Richardson, P.E., removed me to the Mission." It seems that a brother, David Griffin, a nephew of the celebrated Smith Griffin, a local preacher, was employed to supply the vacancy. A letter from him to the *Guardian*, dated Dec. 21st, 1831, says: "The Lord is favoring us with his blessing. From the 10th to the 20th of November, we received 30 members on trial. The 25th of November, the Rev. Wm. Long," (local preachers received the title of *reverend* then,) "held a meeting with us on the Chippewa, which continued seven days. During

this meeting, 23 were added to the church. The meeting was then removed to the Canboro' chapel, where it continued seven days longer, during which time the Lord poured out his Spirit abundantly upon the people. Forty-three more were received on trial, making in all 96 added to the church on this circuit in less than two months. The Lord is still reviving His work. To Him be the glory!"

280. Mr. Corson remained at Toronto; but the vacant place of Mr. Shaler was substituted by "Another to be employed." We think this good brother had no less than three colleagues during the year, all of them young, and all of them proved themselves to be men in their respective spheres in after-life. First, a young preacher from the revival ground at the Twenty, and who resides there now, in the character of a highly respectable member of the civil community, and a matured and able local preacher. This was Jacob Kennedy, who left after a time, though he gave great satisfaction while there, because he did not feel that he was called to the itinerant work. Next, the gap was supplied by a youth of twenty-one, or two, of Scottish descent, tenderly brought up by a widowed mother and doating sisters, ever fond of an only brother, at Belleville. We speak of Alexander McNabb, now fresh from Cazenovia Seminary, in the State of New York. He was tall, sandy complexioned, and fair to look upon, but too frail to stand so laborious a Circuit; and the fall rains and cold of commencing winter, sent him home an invalid. But the Presiding Elder had at command one cast in a very different mould—one of almost gigantic stature—but of symmetrical build, and nearly herculean strength. He had been employed at the Lake Simcoe Mission, where he performed prodigies in every department of the work, as preacher, teacher, builder, stone-boater, and whatever else was to be

done to help on the work, since early in the preceding spring. A "goodlier young man" than this was then nowhere to be found. We speak of Samuel Rose, erst of the Bay of Quinte and Fifthtown, and since so useful to the Connexion in many capacities. [Since the above was written, we find that Mr. Rose was the second employed, but left to resume study: Mr. Kennedy came last.]

281. The Rev. John Ryerson surrendered his charge of a District to receive the appointment of the metropolitan pulpit in York. The revival which prevailed during the previous session of Conference in this town gave the year an auspicious commencement. Sundry four-days' meetings and other revival services are chronicled in various forms in the *Guardian*, as taking place during the year. The membership went up from 206 to 264. Towards the close of the year, ground was purchased of the magistrates, off what was then called the "public square," and a new chapel projected, to be of brick, 74ft. long and 54ft. wide, and to cost £1,200 or £1,500. This was afterwards known as Adelaide Street Church.

282. Bluff, genial David Wright, was brought up from Cobourg and put in charge of Yonge Street. Mr. Bissel was his colleague. We have already had good news from their field of labor. They had the unusually large increase of 198.

283. *Albion* has one Irish preacher in place of another: Mr. Huston succeeds Mr. Jacob Poole. We have no particulars of the year, but there was an increase of more than a quarter-hundred on the year.

284. We must now find room for some further particulars from the Rev. R. Phelps relative to the Grand River Mission:—"I arrived there," says he, "some time in October. I could find no house on or near the Mission, but I found

the body of an old one near Salt Springs. I roofed it with boards, chinked and mudded up the sides, and fitted it for use as well as I could. It was about fourteen feet square. Most of the Indians were Mohawks and Oneidas, very different from the Chippewas;—less docile, more haughty, self-willed, and conceited. We had many gracious showers of grace divine, and a good number of souls were converted. They had a custom, if a member was sick, of holding a prayer-meeting every night at that house, until the patient was better or died; and if those, not Methodists, would allow them, they would meet and pray for the conversion of the sick. Their meetings did much good." This year the cholera broke out, and Mr. Phelps, who had some knowledge of the healing art, went far and near, and saved nearly all his patients. He himself at length was seized with the disease while at a preaching appointment at the house of Capt. John Brant, but was saved by the strong remedies resolutely administered by that gentleman. Mr. Phelps objected to "brandy." "Mr. Brant said, 'In health I bow to your superior judgment, but now I am well and you are sick: take it!' The dignity, the authority, the power there was in the look, gesture, and emphasis of that son of a king, brought my mouth open. I swallowed the dose; and soon the cold, so much like the damps of death, gave way to a gentle perspiration. All my pains were quieted. Then he set a watch of three Indians, whom he charged not to sleep that night. Next day I was able to be taken home in a canoe."

285. The Rev. James Evans's success at Rice Lake, has purchased for him the charge of the important Credit Mission. There was not much in that well-organized mission to display those qualities of enterprise by which he was characterized; but, besides looking after his pastoral charge,

he went on with those researches in the Indian language which afterwards made him the successful translator and systematizer of Indian dialects, and successful missionary laborer.

286. *Lake Simcoe* and *Madgedusk* Mission was a wide-spread and important charge. It had two branches and two missionaries, Messrs. Miller and Currie; one was situated at one extremity, and one at the other. We get several glimpses of them through the year from the Presiding Elder's reports; and by means of a defence they had to make, through the columns of the *Guardian*, against the allegations of certain parties who were desirous of loosening their hold on the Indians. On the 1st of November, Mr. Miller writes and reports 137 native members at the place where he resided. He also speaks of valuable assistance from "Bro. Swarts" (still alive) and "Sister Brink," names that ought not to be forgotten.

287. Mr. Currie reports missionary subscriptions from the people of Penetanguishene to the amount of £9 2s. 1½d. While at that place he went 12 or 13 miles east into the township of Hatesbury. He admired the land, but pitied the religious destitution of the people.

288. The District formed out of the six most western Circuits of the Niagara, was called *London*, and put in charge of the Rev. Ezra Adams, who was also "missionary to Munceytown," which constituted a seventh charge in the District. The labors and privations of this new position were certainly much greater than its honors and emoluments. Let us hear from himself:—"In the first place, several of the Circuits were in a low and unpromising state, as to religion and discipline; and secondly, the most of the preachers sent to the District were young and inexperienced men. Two four-weeks' Circuits with unordained preachers:

three of them were received as probationers at last Conference, and the fourth had been licensed but a few months, and commenced his labors under the Presiding Elder. Not one elder was sent to the District, except the Presiding Elder: so that we suffered much for want of ordinances. Yet my young colleagues have managed with skill and prudence."

289. "I commenced my last tour around the District," (this was written just before the Conference of 1832,) "the first of last June, with a camp-meeting on Dumfries Circuit. Between forty and fifty were either converted or brought under awakenings, which soon ended in conversions, and they have joined Society. Our Westminster camp-meeting, 8th of June, was attended with the displays of divine power and grace. The number of converts here we did not ascertain, on account of so many leaving the ground, before the meeting was closed. We had a profitable time at our Quarterly Meeting on the Thames Circuit; several were brought under awakenings, and one native was brought into the liberty of God's people. From this I passed to our camp-meeting at Howard, on the Amherstburgh Circuit, which commenced the 29th of June." "Such a general time of power and refreshing I never witnessed before." "On my way from this to the London camp-meeting, I was seized with a bilious complaint which rendered me unable to attend this meeting or the District" (local preachers) "Conference; but I was informed that the divine presence was manifested in the awakening, conversion, and sanctification of precious souls. Through the divine blessing my health was so far restored that I was able to attend the Burford camp-meeting." "The presence and power of God were manifested in the salvation of souls." "I returned to Muncey, where I held a Quarterly Meeting, the 22nd of

July, among the natives." "At the close, four or five adult natives came forward and received Christian baptism." "A line from Bro. Dean, on Westminster Circuit, states that at a general prayer-meeting on North Street, the 22nd of July, twenty came forward and joined the Society, and there were mourners to be found in every part of the street."

290. Henry Wilkinson, who, the year before, was a substitute for Mr. Gatchel on the Long Point Circuit, is this year the superintendent of that important charge, with John Armstrong for his colleague. Having the reins in his own hands, the characteristic energy and effectiveness of the man began to display themselves in the advancement of the interests of religion on the Circuit. We hear from him two or three times during the year, through the columns of the *Guardian*. On the 28th of September, 1831, he writes: "Our camp-meeting closed on Tuesday, near noon. It was believed to be more profitable than the one in June. 'Help' from the Conference came very slowly—there was not a travelling elder on the ground during the meeting, and only one travelling deacon." "Some were smitten down by the power of the Lord, and lay some time. Convictions were numerous, and in most cases pungent, and conversions frequent. Twenty-four persons joined the Society at the close of the meeting, and many had left the ground whom we shall gather in at the different appointments." March 14th, he resumes his pen: "The good Lord is still doing a little for his cause here. A good prospect is now at the Bay, and other parts of the Circuit." Then follows particulars of numerous temperance organizations, an enterprise in which he took a profound interest, and in which he was very active and useful during all his after-life. May 25th, 1832, he boasts that the Lord still "made bare his arm for the quickening of saints and the re-

covery of captives." Twenty had been converted at a recent meeting.

291. Mr. Bailey remained at London, and had the young and impressively declamitory Biggar sent from Whitby to his assistance. We have no particulars of their Circuit beyond those already given. We have already heard from Horace Dean and the Westminster Circuit. The other "to be employed," proved to be a stout young man, a native of Bertie, on the shores of Lake Erie, the son of one of the original Methodists of the Province. John Baxter had proved himself zealous for God in early youth, had opened his mind to the Rev. S. Belton about preaching, and had been encouraged to go to Cazenovia, where he had received some training for his future work, whence he had recently come back to the aid of the Methodist itinerants in the work of evangelizing his native county. The precise character of his talents would be hard to describe, but he was always well received by the people wherever he went, and was useful.

292. Asahel Hurlburt was removed from Long Point to the Thames. Matthew Whiting remained at Amherstburgh. The Elder has mentioned their Circuits. Mr. Atwood was removed from Ancaster to Dumfries. No colleague is mentioned, but we are morally certain that he had a Presiding Elder's supply in the person of Charles Pettis. He had been long a member of the church and a local preacher. He was, no doubt, a good man, and wished to be useful; and having lost his wife, he desired to spend the remainder of his days as an itinerant preacher. But being 50 years old he was not received on trial at the next Conference, when he applied for admission. He will probably turn up again as a "supply;" but when the Episcopal division came, he found employment as a travelling preacher in the new or-

ganization. All such disruptions suck into their vortex most of the unsatisfied aspirants to the ministry.

293. The Rev. Wm. Ryerson, was continued on the Bay of Quinte District, now somewhat modified in form. He displayed his usual activity in the ordinary duties of his charge, and in the now increasing efforts in behalf of Sunday Schools, Temperance, and Academic Education, in connection with one or other of which enterprises his name often appears during the year. Bating a letter portraying a horrid scene of family murder by a drunken husband and father, which he visited while in the upper part of the Province, we have only one short extract from his pen relative to his District. Wm. Ryerson, though eloquent as a speaker, was disinclined to write. Under date of Dec. 12th, he says :—"The Lord is reviving his work in some parts of this District. A meeting commenced at Consecon, which did not close until the 12th. Much good was done, many were converted, and many more were deeply awakened." "In some places upon some other Circuits, the Lord is pouring out his Spirit upon the people. Still we have great reason to say, 'O Lord! revive thy work.'" We shall not, however, have room for all the cheering particulars furnished by preachers on his District.

294. James Norris was removed from Yonge Street to Whitby, and William Patrick was brought up from Belleville to be his colleague. We have no particulars, only we know that the Circuit was very large, extending away back to the township of Brock. It was vigorously served by the young preacher, on horse-back, in summer and in winter, who, often in his long rides, had to dismount and beat his hands and feet to keep them from freezing. Towards the close of the Conference year, a camp-meeting was

held in Darlington, which had a useful effect, and Mr. Norris pronounces the Circuit "prosperous."

295. Vandusen was sent from Whitby to Cavan, and invested with his first charge. And, strange to say, though a Dutch Canadian, with marked provincial peculiarities, he took amazingly with the Old Country settlers, Irish and English, in those back townships. His word was with power, and soon the woods were alive with a revival. The Old Country people never wearied in speaking of the exploits of "Vanduser," as they persisted in calling him. If we mistake not, he had an assistant in the person of Wm. Young, a young man who had taught the Mission-school at Rice Lake the year before. He was a native of the township of Murray, early converted at a watchnight, and displayed zeal and mind from the first. After some years, we shall see him in the regular itinerancy. There was an incresse of 119. Mr. Vandusen's horse fell with him, and the rider's leg was fractured, and his foot dislocated ; but, after some delay, he had them 'set' and 'splintered up,' and strange to relate, went on with his appointments. In June, 1832, Mr. V. wrote of a meeting in Emily, which resulted in about 150 conversions, "between 60 and 70 of whom had been received into the Church."

296. Heyland and Shepherd, on the Cobourg Circuit, had a year of fair success. Mr. Heyland, on the 13th of May, 1832, reports, "Peace and unanimity prevail throughout our societies ; and prospects are becoming more encouraging. The work of the Lord appears to be deepening in the hearts of some of our members ; several of them enjoy the blessing of sanctification, and many more are earnestly seeking it. Still, we have much reason to say, 'O Lord, revive thy work !'"

297. The immense Hallowell Circuit had two able in-

cumbents, McMullen and Bevitt, and enjoyed great prosperity this year. This statement would be fully verified, if we could find room for the long and numerous communications the preachers made to the organ of the connexion. Pretty early in the year, they describe their Circuit:—"It has lake Ontario on the south, east, and west, and the Bay of Quinte north. It includes four townships,—Hallowell, Sophiasburgh, Marysburgh, and Hillier, and is about 40 miles long and 24 broad; it is very much indented with bays and lakes, forming an interesting variety of landscape. Here are several natural curiosities, the greatest of which is, first, the lake near the Stone Mills; its elevation above the Bay of Quinte is near 200 feet. Water runs out of this lake, which is about a mile and-a-half in circumference, sufficient to turn a saw mill, a grist mill, and some other works. The bank between the lake and the bay is almost perpendicular. From this bank there is an interesting prospect of the surrounding country. Another curiosity is the great sand-bank between West Lake and Lake Ontario. The length of the main bank is three miles, and half a mile broad; its height is fifty or sixty feet. Here are both valley and mountain; the tops of some trees covered, and others nearly so, with the continually moving sand. This bank forms an irregular slope from the big lake, and terminates in high and almost perpendicular bluffs on West Lake; and were it not for shrubs, grape vines, and high cedar trees, nearly buried with sand, a stranger standing in the centre of this bank would fancy himself in the wilds of Arabia, or on the great African desert." After describing the nationalities of which the population was composed, they say: "The Quakers have three meeting-houses: they consist of two parties, orthodox and heterodox. There is one Episcopal church and one small Roman Catholic chapel, both in Picton. The Methodists have 5 chapels, 27 congregations, and 660 in Society; five local preachers, and a number of respectable and useful exhorters. The congregations are generally large, the state of society good, and some powerful indications of a revival." These indications first culminated in a four-days' meeting at Consecon, at which "24 united with the church." They also speak of numerous Temperance Societies, Sunday-schools, and efforts in behalf of Missions. In the month of March, 1832, they report a mightily successful protracted meeting in Picton, the details of which we cannot find room for, but it resulted in about 100 conversions. The work so multiplied that another preacher was required; and Mr. McNabb, after being recruited from his illness, imbibed on the Toronto Circuit, was called to their aid.

298. Rev. R. Jones is brought up from Kingston, and put in charge of the Belleville Circuit. "Another was to be employed." That "other" afterwards proved himself a man of mark. On his way to the preceding Conference, the writer attended a love-feast on the Cobourg Circuit. At that meeting many newly-arrived pious immigrants attended and spoke; among others a young man about twenty-four years of age, small of stature, spoke with fluency and ardor, professing the blessing of entire santification. I was told that the young man was a local preacher, and was to be employed the ensuing year by the Presiding Elder. This was James Musgrove, the first of six or seven brethren from one little town in Cornwall (Lostwithil) who all afterwards entered the Canadian Ministry. Mr. M. was Mr. Jones's helper on the Belleville Circuit. Clearness, accuracy, point and thorough Wesleyan orthodoxy, characterized his matured preaching. He was faithful as a pastor, and became efficient as an administrator of the discipline of the

church. The Belleville preachers supplied the Indians of the Mohawk woods with the gospel and its ordinances; and there success in both departments was unparalleled in the Province, comprising an increase in the two departments together of not less than 200. Mr. Jones said they had "formed five new classes and made some additions to all those previously existing, except two. In all, they received into the Society 220, fifty of whom were in the town."

299. Mr. Ferguson remained at the Bay of Quinte; and the refined and eloquent Irvine was sent to be his colleague in the place of Bissel removed. To our personal knowledge, the year closed with a revival, but from some cause unexplained, there was a decrease in members. Perhaps there had been a sifting. Mr. Irvine pronounced the revival of the preceding year, "a breeze."

300. But we come now to a real and a great revival. The Waterloo Circuit, so called as newly dismembered from Kingston, had two very ardent incisive sort of preachers brought to it from the west. These were Henry Shaler and Thomas Harmon. We will allow the reader to receive the impression of what was accomplished from their own report:—On the 21st of March, 1832, Mr. Harmon writes: "There is good doing in several parts of this Circuit, many, we trust, have been 'born again.' We have received nearly 100 into the church as probationers since the Conference; and numbers are waiting for an opportunity to join the different classes. Blessed be the name of the Lord!" We cannot follow him in the glowing description he subjoins of the newly inaugurated temperance movement on the Circuit—this impulse prevailed everywhere throughout the country.

301. In a joint letter, dated July 13, 1832, the two ministers report:—"Our camp-meeting commenced the 28th of

June last, in the township of Portland, and continued successively twelve days, night and day. We had no display of shining talents, but we had the plain unvarnished word of God preached with power and demonstration of the Spirit. We had no help from other circuits, except the Bay of Quinte: Brothers Ferguson and Irvine were with us some part of the time. Our local preachers, exhorters, and leaders labored as though all depended upon them; and yet appeared to believe and act as though they could do nothing." "The first night we convened the congregation (17 in number) in the preachers' tent, the Lord reclaimed one backslider." "Sunday, Monday, Tuesday, and Wednesday were days in which the glory of the Lord passed by. Such a glory rested on the encampment as we never witnessed before. On Monday morning, the fifth day of the meeting, upwards of 100 arose and testified that they had found pardon. The work went on powerfully. It was thought not less than fifty souls were converted during a prayer-meeting which began at 7 o'clock on Tuesday morning, and never broke up till 10 o'clock the next morning. It was acknowledged by our oldest members to be the greatest and best meeting they ever attended." [More than 300 during the twelve days of the meeting.] "It is the Lord's doings, and marvellous in our eyes.' To him be all the glory! The Lord God omnipotent reigneth."

302. *Kingston* had been made a station at the Conference of 1831, and Wm. Smith was transferred from York to this old town. There was but one opinion, in and out of the church, of Mr. S. as a man, a gentleman, a Christian, and a minister, and that was uniformly good. His labors were successful in greatly enlarging and building up the Society. A young man of 17 or 18, a tutor in his father's school, was one of his converts. That young man proved

to be the now highly intellectual and eloquent Rev. Dr. Jeffers. The members reported at the end of the year were 133.

303. *Rice Lake Mission* appears in the Minutes, "to be supplied." We should have mentioned in connection, had the information we now give, been then at hand :—He says, in answer to our inquiries, "I did, in connection with the Rev. C. Vandusen, travel the Cavan Circuit, in 1831–32. He lived in the Mission house at Rice Lake. We were out on the Circuit two weeks at a time ; travelling through Monaghan, Cavan, Emily, Ops, Smith, Duro, Dummer, Otonobee and the village of Peterboro' ; also Mud Lake Mission. In this route we preached 21 times. While at the Mission, to prevent *ennui*, we preached at Fife's, Gilchrist's Mill (now Keene), and Howson's. We bid defiance to storms : heat and cold were alike to us. Not a single appointment was missed during the year. Following blazed trees, I found my way to Father Purdy's shanty, the only residence where Lindsay now stands. We afterwards penetrated the forest six miles further in a westerly direction, to Payne's shanty. I received for my labor that year, $32 and 23 pairs of socks! The school at Rice Lake was taught by James Hughes, a young man from Ireland, (a nephew of the Rev. James Norris,) now, and for many years past, a member of the Conference."

304. *Augusta District* retained its amiable and able Presiding Elder, Mr. Metcalf, another year. He made no verbal or written report concerning his labors, but the author can say, from his having been in the District at the time, that Mr. M.'s labors were abundant, and everywhere as acceptable as they were incessant. During this year, he gave a thrilling address in the court-house, in Perth, and stimulated the organization of the first Temperance Society ever.

formed in that town. He came with the constitution prepared, which was adopted. In one of his tours around the District, he addressed the membership, in each lovefeast, on the subject of entire holiness, with a clearness and a fervency which had a most useful effect.

305. *Brockville* stood at the head of this District, the town being dissevered from the Circuit, and made a station. The Rev. Anson Green was its first incumbent, and it was his first "station." As he was no stranger, he was well received, and he acquitted himself well. The rest of the Circuit received the name of Elizabethtown. It retained Mr. Williams, who had Mr. Madden for his superintendent, transferred from the neighboring Augusta Circuit. His increasing infirmities began to make his accustomed punctuality impossible to him.

306. *Augusta* was favored with two active and very popular men. The people had been sighing for years for "Ezra Healey," and they now obtained him. He was accompanied by the ever-loved and lovable John Black. Their souls clave to each other like those of Jonathan and David, and the people were exceedingly fond of both. In the early summer of 1832, a camp-meeting was held in Augusta, which coincided with the outbreak of the cholera in Prescott. Many fled to the meeting; and a profound impression was made. Here the writer first saw the venerable Sawyer and the grave and sagacious Samuel Heck.

307. As Mr. Black had taken the place of Mr. Waldron on the Augusta, so the latter took the place of the former on the Matilda. Early in December, 1831, Mr. Waldron writes: "The good work is prospering on this Circuit. Twenty-three have joined the Society in one week, and others intend to soon. The awakening is becoming more and more general. There is sufficient work for two preach-

ers on this Circuit. There are only two exhorters on the whole Circuit; but God is here, which is the best of all." The Circuit was preparing for what took place at the end of Mr. W.'s term—the appointment of an additional preacher. One of the "two exhorters" was James McDonald, who afterwards became mighty as a local preacher. A young man was converted under Mr. Waldron, who, but for lameness, would have found a place in the itinerancy: as it is, he has been very useful and influential in a local sphere—we speak of Daniel Rose.

308. George Poole remained on the Ottawa, and received s an assistant a Presiding Elder's supply, a young man who has made his mark in the connexion. This was the first year of the itinerancy of Lewis Warner, the son of good parents, respectably brought up, better educated than many of his coevals, with advantages in his person and voice which many cannot claim; he had at that time also uncommon zeal for God; all of which attributes, joined to his extreme youth—nineteen—made him observed and acceptable. They had a fair year of success.

309. *Bytown* received this year an additional preacher. The Rev. Alvah Adams went to Mr. Davidson's assistance, but the former resided in Hull, and I suspect the river pretty much divided their labors, severally, from each other. Methodism was progressing in those parts at that time. Especially was there a very considerable revival under Mr. Adams' labors on his side of the river. Charles Wood was actively and acceptably employed on the Richmond Circuit.

310. *Mississippi* was highly favored in the appointment of Mr. Huntington. At the time of Conference he made his first visit from Canada to his home in New England: to make his return journey shorter, he was indulged with an appointment in the east. This was his first "charge," and

he handled it well, and supplied it faithfully. He was my neighbor. The Mississippi River divided our Circuits, for I was at Perth, which included the townships of Drummond, Bathurst, Dalhousie, and North Sherbrooke, as well (as two or three others) which skirted that river. We often met and sometimes interchanged, and his company was almost my only solace in those lonely wilds. God gave me an addition of 20 souls, and him no less than 63. I could hardly speak too highly of my friend in every relationship. Bonshire was supplied by another single man, James Brock, who succeeded among his countrymen in Clarendon, (which, indeed, was the principal place) to admiration. A camp-meeting held for the first time on the Mississippi had a surprisingly good effect, and gave an impulse to the spirit of revival in that back country.

311. The Rev. C. R. Allison was brought down from Lake Simcoe to the Rideau; he was well received and efficient, and, to the writer's knowledge, made the instrument of many conversions. This does not appear from the Minutes; when Brockville became a station, Elizabethtown took part of the Rideau appointments, and the last mentioned Circuit was bereft of one of its preachers, and nearly half its membership.

312. As it respects evangelistic success, this last year of undisturbed independency from foreign jurisdiction and interference may be said to be the grand climacteric year of the Upper Canada Methodist Church's success. The stimulus given to every part of useful activity was wonderful—Sunday-school, education, temperance. But the crowning glory was its revivals, which issued in an accession of no less than 3,714 members to the Church. Some say that rivalry is a healthy stimulus, but let any reader follow us through the annals of the year 1831–32, and we ask him

could there be activity, self-denial, and fidelity to trust more marked than was then exemplified? We had then a discipline, and it was kept.

313. We had intended to trace the Rev. Peter Jones during his remaining stay in England—to notice his return to Canada, June 19, 1832,—and to follow him in those Missionary journeys on which he immediately entered upon his arrival. We also hoped to find room for the unique journals of the Indian helpers, Sunday and his associates, which belong to this year; as well as of Thomas Hurlburt and John Benham, upon their frontier outposts;—we were particularly anxious to reproduce the wondrous diary of "old Father Whitehead," who had seemed to renew his youth and pioneered to the far-off settlements of the Canada Company, in the Huron Tract;—but, especially, we were desirous to dwell on the course of the Connexional organ, under the management of Egerton Ryerson, in battling against magisterial tyranny, which sought to withhold the certificates of a right to marry, after the right had been extorted from an unwilling government—in resisting the encroachments of Government officials, who interfered with our Indian Missions—and in defending the principles and doings of the Connexion in general: we say, we would have liked to have done all these subjects justice, but we see from the fast multiplication of our pages, that they cannot possibly find a place, we therefore hasten to other subjects.

314. Turning with regret from these impracticable themes, we must hurriedly glance at the Wesleyan Ministers and their work, principally in Lower Canada, for our year 1831–32. The discrepancy between the Stations in the English Minutes and the Stations as modified by the "Canada District Meeting," especially in the absence of a published list of these last for the year of which we write,

and other data we had expected to have had come to hand, makes our present task a work of difficulty. But this paucity of materials is the less to be regretted, because the space at disposal for their insertion is so narrow.

315. The English Minutes leave Mr. Lang at Quebec, and this is confirmed by colonial documents. Before his period of sojourn ended, the cholera of 1832, usually called "the first cholera," broke out. His supernumerary colleague, the Rev. Richard Pope, an excellent man, was one of the first victims, who died in great peace, on the 2nd of September, 1832. It may be anticipating a little, but we will here insert an extract from Mr. Langlois' journal, who says: "The visitation had a solemnizing effect. At the Quarterly Love-feast, the Rev. Mr. Lang invited all who felt they were not prepared to die, to come forward to the altar. Forty came, filling it entirely, while some were kneeling in the aisles near it—prayer was made to God for them. Prayer-meetings were held three nights in the week, and not less than 300 souls found peace with God in believing. The net increase that year was 155." We have given the substance of his statement, somewhat abridged.

316. Mr. Squire remained at Montreal, and before his stay was ended, he who sowed in tears had begun to reap in joy. But this harvest of souls rather comes within the limits of the succeeding year, to which period we postpone the account. Mr. Hetherington is unmistakably this year in Kingston; and he, perhaps, was more cordial with the brethren of the Upper Canada Conference than we gave him credit for a few pages back, for on one occasion we find him helping them at a missionary anniversary.

317. We are equally certain that Mr. Turner was at St. Armands, where the Minutes place him, since May, 1831, at least till June, 1832. For on the 9th of December,

1831, he addresses a letter from that place to the Editor of the *Christian Guardian*, to free himself from a false position in which he had been placed by circumstances before the public. The Canadian Colonial authorities had no doubt invited the authorities of the British Conference to send Missionaries into Upper Canada—the presence of Peter Jones who was in England soliciting subscriptions to assist in carrying on the work of Indian evangelization, on which account the English Wesleyans might easily infer that the Upper Canada Methodists were unequal to the work of themselves alone—they also thought that the independence of the Canada Conference of the General Conference in the United States, released them from the obligations of the convention entered into in 1820. The Rev. Dr. Townley, therefore, addressed letters to Mr. Turner, the only missionary in the Upper Province (that is, till he was superseded by Mr. Hetherington, in May, 1831) to make inquiry about eligible openings for Wesleyan Missionaries in Upper Canada. Those letters, by some means, found their way into the papers, awakening fears of aggression in the minds of Upper Canada Methodists. The Rev. Mr. Knowlan, the Chairman of the District, who, at the date of his letter, Nov. 8th, 1831, was still at Odelltown (although the English Minutes place the name of Richard Williams at that place, and designates him the Chairman) wrote a letter to the Upper Canada *Herald*, deprecating the publication of the letters of Dr. Townley; and censuring Mr. Turner for taking any action in the matter without the concurrence of his Chairman, who thought the District Meeting should have been convoked to decide so grave a business before it was acted on. We do not introduce the matter to decide the question between those gentlemen, but for two other purposes: first, to give an inkling where they respectively were, and to prepare the reader's mind for those "coming events" of which these were the projected "shadows."

318. Mr. Hick was placed at Stanstead; Mr. Booth at Shefford; the Minutes place Mr. Shenstone at Three Rivers, but the Colonial Stations, in June, 1832, place Mr. Knowlan there, and make him a "Supernumerary," while Mr. Shenstone is set down for Odelltown. At each of the following places in Lower Canada "one was requested;" namely, Dunham, Hinchenbrooke, Inverness, New Ireland, Melbourne, Lennoxville, Gaspe and the Bay of Chaleur, and Wesleyville. How far, or in what way, their requests were complied with, we have not the means of knowing, with one exception. The writer learned, after the succeeding Conference, while laboring on the Ottawa Circuit, that the country about Wesleyville was supplied. He afterwards had the pleasure of making that laborer's acquaintance, who proved to be a hired local preacher, a Mr. Michael Curry, a native of Yorkshire, newly from the old country. There is reason to believe that his labors were abundant, and that they were appreciated and made useful. That was a very interesting mission, populated to a considerable extent by Methodists from Ireland. Mr. Curry will, hereafter, come into view as a laborer, for a time, in the Upper Province, where he now lives usefully in a local sphere.

319. But those shadows were still further projected, before the session of the Canadian Conference in 1832. The Rev. Robert Alder, one of the Missionary Secretaries in England, arrived in Canada, and presided in the District Meeting for Lower Canada, which sat from the 31st of May till the 7th of June, 1832. At that meeting, under his immediate auspices, no less than two additional Missionaries were appointed for Upper Canada, besides the one that had been all along continued in Kingston: namely,

the Rev. Thomas Turner to St. Clair, and the Rev. G. Newlove to Gananoque. The first was, indeed, an unoccupied place among the Indians; the second was within the bounds, and upon one of the preaching places of one of the Upper Canadian Circuits. But still further, Mr. Alder, accompanied by three other Wesleyan ministers, made their appearance in the Capital of Upper Canada itself, and spent Sunday, the 24th of June. The Rev. Messrs. Hick and Turner preached in the Methodist chapel, at 11 a.m. and 6 p.m., respectively; while the Rev. Messrs. Alder and Hetherington preached at the same hours in the District School-house. This was a notable circumstance, and looked ominous of a separate, if not a rival, organization, and one to be encouraged by the existing government authorities. The District schools of that day were the only Grammar schools of the country. The Episcopalian Church, which then claimed to be the established church of the colony, had had complete ascendency in these schools; and the one of York, especially, had been under the immediate control of the Rev. Dr. Strachan, the stern opponent of all dissenters, particularly of the Methodists. No instance had ever occurred of any Methodist minister preaching in one of these school houses; and no one believes that they would have been granted, if asked, to any Canadian preacher; but now the Metropolitan school-house, under the direction of the Archdeacon of York himself, is thrown open to two newly-arrived Wesleyan ministers!

320. Further, it appeared by the 4th of the following month, July, 1832, that the Rev. George Newlove, designated as above mentioned, to "Gananoque," was actually on his way to York, but suddenly died in Montreal, on 26th of June, of cholera, at the house of Wm. Lunn, Esq., aged 22. "Mr. Newlove" was said to be "a native of York-

shire (England), and had been devoted to the Christian ministry for nearly three years, during which he manifested a warmth of zeal and piety, which gave most promising hopes of his future usefulness." Furthermore, the same copy of the *Guardian*, July the 4th, announces the following:—"A new Wesleyan Chapel in George Street, in this town, was dedicated last Sabbath. The chapel is small but neat. Two sermons were preached by the Rev. John Hick, Wesleyan Missionary from Lower Canada, and a collection taken up morning and evening, to aid in furnishing the house. The attendance was large and respectable."

321. There were two classes of feelings awakened in the minds of Upper Canada Methodists, both ministers and members, especially among those in the neighborhood of the metropolis, by the events just narrated: First, a fear of aggression and a dread of the collision and strife that might arise from the presence of rival altars; and, secondly, a feeling of desire which had sprung up from intercourse with the missionary visitants, for a closer union and co-operation between men, who, it was seen, held the same doctrines, and maintained essentially the same discipline. These desires led to an interview between Mr. Alder and the Missionary Board of the Methodist Episcopal Church in Canada, located in York, composed mostly of laymen; and a request from the Board to Mr. Alder, to delay his return to England till after the approaching session of the Canada Conference, appointed for August 18th, 1832. The Board also prepared a memorial to the Conference itself, requesting it to take the matter of an organic union of the two sections of Methodism in the Province into its earnest consideration.

322. The state of desire and expectation then existing was well expressed by the following remarks, by the Editor

of the *Guardian*, so long before the Conference as June 26th, 1832:—"The conversations that have taken place between members of the Methodist Conference and the Missionaries, during their gratifying visit, open up, we think, a cheering prospect to the interests of Wesleyan Methodism in Upper Canada; we may add, in the British Provinces. The union of Wesleyan Methodism throughout the British Empire, as far as circumstances will justify; the incorporation of the whole into a common system of Christian conquest, upon a common principle and under a common management, is an event which was anticipated by even American preachers (particularly Dr. Fisk), who advocated the separation of the Canada Connexion from the United States, at the Methodist General Conference in 1828, and which constituted a strong argument for that measure. It is an event to which we have often adverted, publicly and privately, with a feeling of strong desire, during the last four years; an event which, we believe, will greatly contribute to the extension of the Redeemer's kingdom and spread of Scriptural holiness throughout British North America; an event which, we doubt not, can be brought about without involving any sacrifice of conscience, of duty, or of right; an event which will afford a practical illustration of that glorious principle, that the Wesleyan Methodists are one in every part of the world. It becomes us not to speak of the principles upon which such an event may be ushered in, that belongs to the body of which we are but a humble member; we only speak of an event respecting the desirableness of which we believe little or no difference of opinion has existed among us. To be sure, representations to the contrary have been publicly made; but like the accusations of sedition against us and the Missionaries in Jamaica, they have proceeded from the camp of the common enemy, and are without foundation. We believe there is a onenesss of motive and end, and we doubt not there will be an agreement of opinion in regard to the means of accomplishing the end proposed. May the God of love direct in a manner that will be most for His divine glory and happiness of redeemed man." Such were the circumstances under which the great measure that we are to see proposed at the approaching Conference, was inaugurated; and such were the feelings of devout solicitude for the interests of the cause of God, with which it was approached, far removed, indeed, from those arbitrary principles and designing intentions which have been ascribed to the great actors in the drama.

1832-33.

323. We have now come to the memorable Hallowell Conference of 1832, whose action was followed by such marked consequences, of various characters, to colonial Methodism. For reasons which will appear obvious to all persons in any measure acquainted with the denomination, or interested in its progress, it will appear excusable, if not necessary, that we should forego the pleasure of dilating on minor matters and eschew the merely descriptive, and keep to the facts which bear on the Union of the Canada Church with the British Connexion, which was inaugurated at this Conference, which commenced its sessions on the 8th of August of the year above indicated. The Rev. James Richardson again was Secretary.

324. (1) An unusually large attendance of preachers took place, not above two or three were absent.

325. (2) A great influx of local preachers and other office-bearers, as well as private members of the Church, took its direction to the seat of Conference this year, their attention having been awakened to the probable important

character of its prospective doings by the intimations which had been thrown out in various ways. And for the same reason, they were allowed to be present in the Conference-room and to listen to the deliberations, which had not before been usual. Had they demurred to what was going forward, they might have applied an outside pressure, which would have gone far to arrest or modify the proceedings.

326. (3) So early as the first forenoon of the Conference Session, "certain documents containing communications between the Wesleyan Missionary Committee in London, and our Board of Missions in York, were presented by the President of that Board, read, and ordered to be laid on the table."

327. (4) In the afternoon of that day "a Committee of ten was appointed to take into consideration the documents received from the Missionary Board in York, and report on the same." The following persons were chosen: "James Richardson, John Ryerson, Wyatt Chamberlayne, Anson Green, Franklin Metcalf, Egerton Ryerson, Philander Smith, William Ryerson, Thomas Madden, and William Brown." Messrs. Richardson and Smith were afterwards Bishops of the "Methodist Episcopal Church in Canada," which claims to be the original church of that name.

328. On the forenoon of Saturday, the 11th, "the Committee on certain documents received from the Board of Missions at York, declared themselves ready to report. The report was read and the preamble taken up." In the afternoon the "preamble" was "adopted." It was to this effect:—"This Conference concurring with the Board of Missions on the inexpediency of establishing two distinct Methodist Connexions in Upper Canada, and deprecating the evils which might arise from collision, and believing the cause of religion generally, and the interests of Methodism

in particular, would, by the blessing of God, be greatly promoted by the united exertions of the two Connexions; it is resolved," &c.

329. (6) The first and second recommendations of the Report were adopted without delay. They were the following:—1. "That a union betwixt the English and Canadian Conferences, duly securing the rights and privileges of the Societies in this Province, is an object highly important and desirable." 2. "That in order to accomplish this object, the discipline and economy of the Wesleyan Methodists in England be introduced into the Societies in this Province, as far as circumstances and prudence will render advisable."

330. (7) The third recommendation was the following: "That Episcopacy be relinquished" [it does not say "done away," for it had never existed in fact, but only in prospect] "unless it will jeopard our church property, or as soon as it can be legally secured, and superseded by an annual Presidency." At this point the President, Rev. Mr. Case, expressed a doubt as to the power of the Annual Conference to adopt a resolution to relinquish Episcopacy in the form presented—this resolution was passed in the form of a recommendation to the General Conference. These are the words:—"Resolve, that this Conference recommend to the General Conference, to pass the third resolution of the Report." Third resolution adopted.

331. (8) The remaining seven articles in the preliminaries of union were all adopted, which were as follows:—4. "The usages of the English Conference to be adopted in the admission of candidates into the itinerant ministry among us." 5. "That ordination be administered among us after the same form as that in which missionaries are set apart to the ministry in the English Conference"—(imposition of hands had not yet been adopted by the British Con-

ference for its ministers in the home work.) 6. "That the English Conference shall have authority to appoint, as often as they see fit, a President from their own body in England, to preside over this Conference, provided the same person shall not be eligible oftener than once in four years, unless desired by this Conference." 7. "That when the English Conference does not appoint a President as above said, one shall be elected by this Conference from its own members." 8. "That the Missions which now or may be hereafter established by this Conference, be considered Missions of the Wesleyan Missionary Society, under the following regulations:—'The Wesleyan Missionary Committee in London shall appropriate the amount necessary to carry on the Missions; but this amount shall be applied to the support of the several missions, by a committee of seven or nine persons (one of whom shall be the President of the Conference) members of and appointed by the Conference. The Methodist Missionary Society in Canada shall be auxiliary to the Wesleyan Missionary Society, and the funds raised be transmitted to the Treasurer of the Parent Society, and appropriated as aforesaid. The missionaries shall be appointed by the Conference, subject to the sanction of the Wesleyan Missionary Committee.'" 9. "That in pursuance of the arrangements above proposed, it is understood that all the missionaries sent by the Wesleyan Committee into Upper Canada shall be members of this Conference." 10. "That nothing contained in the foregoing resolutions shall be understood or construed so as to affect the rights of our General Conference, or the standing and privileges of our present itinerant and local preachers."

332. (9) The above articles having been adopted, with a view to having the change recommended in the third article duly authenticated, it was moved and carried, "That

this Conference recommend to the Chairman" (President) "to call a General Conference on Monday, A.M., 6 o'clock. The Chairman called the same accordingly." That is, he announced the meeting in the Annual Conference: that was sufficient notice, all those who composed the General Conference were present then in the Annual Conference. The Discipline empowered him to call a special meeting of that body.

333. (10) The General Conference met according to announcement. It was required to be "composed of all the Travelling Elders who have travelled four full calendar years last past, and have been received into full connexion." This, if rigidly construed, would exclude all that were not ordained Elders, though they might have been elected to that office. Such a construction was unjust for several reasons: (1) It was not the imposition of hands which empowered the man to deliberate wisely, but the "four years" experience in the itinerancy. (2) It was against analogy, for in the "Court below," or Annual Conference, just as soon as a probationer was received into full connexion, and before he had received ordination to the deacon's office, he took his seat in the Annual Conference, and deliberated and voted if he chose.

334. The number of ministers who had a right to take part in this Conference, according to the strict rendering, were 34. Their names were William Case, Thomas Whitehead, Thomas Madden, Peter Jones 1st, W. Chamberlayne, James Wilson, Samuel Belton, William Brown, Joseph Gatchel, George Ferguson, David Youmans, Ezra Healey, P. Smith, F. Metcalf, W. H. Williams, John Ryerson, W. Ryerson, David Wright, Wm. Griffis, Solomon Waldron, Robert Corson, Joseph Messmore, R. Heyland, Edmund Stoney, George Bissel, James Richardson, E. Ryerson, John

Black, Anson Green, Daniel McMullen, Andrew Prindle, Ezra Adams, Alexander Irvine, King Barton.

335. These chose for a Secretary, Rev. Egerton Ryerson; and Rev. Wm. Case was elected a General Superintendent *pro tempore.* N.B. Mr. C. had not been elected "President," year by year, by the Annual Conference, but at each several session of the General Conference: thus at Earnesttown, in 1828; at Belleville, in 1830; and now at Hallowell, 1832.

336. One of the first questions that met them was the injustice of preventing those Elders *elect* from taking a part merely because their ordination had been postponed for want of a Bishop, for the last two years. It was therefore Resolved, "The first answer to the second question of the third Section of Discipline be expunged," [this embraces the words that have been quoted,] "and the following inverted in its place:—'The General Conference shall be composed of all the Elders and Elders *elect*, who are members of the Annual Conference.'" This resolution they were perfectly competent to pass without the concurrence of any other court, as it was not affected by any of the "Restrictions" in the Constitution of the Church. The ministers brought in by this resolution were the following: John C. Davidson, George Poole, Richard Jones, John S. Atwood, James Norris, Peter Jones 2nd, Matthew Whiting, William Smith, John Beatty, Asahel Hurlburt, Alvah Adams, Richard Phelps, Hamilton Biggar, Ephriam Evans, Charles Wood, Thomas Bevitt, and C. R. Allison, who was absent by indisposition.

337. (11) When thus organized, the following resolution was passed: "Resolved,—That this Conference, on the recommendation of three-fourths of the Annual Conference, having in view the prospect of a union with our British

brethren, agree to sanction the third resolution of the Report of the Committee of the Annual Conference, which is as follows:—'That Episcopacy be relinquished, (unless it will jeopard our Church Property, or as soon as it can be secured,) and superseded by an Annual Presidency,' in connection with the tenth resolution of the said Report, which says, 'That none of the foregoing resolutions shall be considered of any force whatever, until they shall have been acceded to on the part of the Wesleyan Missionary Committee and the British Conference, and the arrangements referred to in them shall have been completed by the two Connexions.' Adopted by three-fourths of the members. Adjourned *sine die*.

(Signed,) "WILLIAM CASE, *President.*
"EGERTON RYERSON, *Sec'y.*

"Hallowell, Aug. 13th, 1832."

338. (12) The admission of these brethren, it was asserted by the Secretary afterwards on oath, did not effect the decision of the question, "unless they rendered it somewhat less unanimous than it would have otherwise been. Eight of them were, to the best of my recollection, opposed to the then contemplated union, although I cannot say whether so large a proportion was opposed to the relinquishment of Episcopacy. Several who opposed the union were in favor of an Annual Presidency. Mr. Richardson, who was the Secretary of the Annual Conference, spoke against the union, but in favor of abolishing Episcopacy. They were not admitted with a view to secure the adoption of the measure, but simply to have as full an expression as possible of the views of all the preachers."

339. (13) The following "note by the Rev. James Richardson, Secretary of the Hallowell Conference, was given under his hand as follows:—"The above resolution to relin-

quish Episcopacy, was recommended to the consideration of the General Conference, by three-fourths of the Annual, and duly concurred in by the General Conference, as is by the Discipline in such cases required." This vote was put in on evidence, in the Belleville chapel property case.

340. (14) After the adoption of the above resolution, it was resolved in the Annual Conference, "That a representative be sent home to England, to negotiate with the Wesleyan Committee and Conference, on the several subjects embraced in these resolutions." The Rev. Egerton Ryerson was elected representative; and the Rev. James Richardson was elected as a "reserve," in the event of Mr. Ryerson being unable to go upon his Mission. Minute "instructions" were drawn up for the guidance of the representative, which were approved by the Conference.

341. (15) Although it is anticipating, we may here be allowed to say, that on the 27th of August following, the representative published the proposed articles of union in the *Christian Guardian*, "and requested the Presiding Elders on the different Districts to inform him of the state of feeling among the people within the bounds of their respective charges. A short time before he left for England, in March, 1833, he received letters from two of the chairmen on the subject. He also conversed with the other two chairmen. From these sources he learned, that the union was, with a very few individual exceptions, universally approved of by the members of the Church." And we might here add, how reasonable to expect this; that real and enlightened Methodists could have no objection to a closer union with the parent Methodist body of all whom the very church in the States recognized as the foundation of legitimate Methodism!

342. Mr. Alder was accompanied in his visit to this

Conference by the Rev. John P. Hetherington. They both preached during the Conference. Mr. Hetherington's preaching was terse and clear, with occasional slight corruscations, and his sermon very short. Mr. Alder preached a majestic sermon on the history, principles, progress, and prospects of Methodism, from the words of the prophet: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby." (Isa. xxxiii. 20,21.) His manner may be described as stately but impressive, and his matter was instinct with genius and eloquence. He was medium-sized and well proportioned, with a large face and a massive head, covered with an abundance of curly locks. He is said to have borne a great resemblance to His Majesty George IV. of England; and for a very good reason.

343. The Conference expressed their sentiments with regard to the visit of these brethren in the following language:—"Resolved, that the thanks of this Conference be given to our beloved and esteemed brethren, the Rev. Messrs. Alder and Hetherington, for their attendance, counsel, and services during the Conference, earnestly praying that the divine protection and blessing may rest upon Mr. Alder in his return to England; and they fervently hope for his safe arrival amongst his friends and the people of his pastoral charge."

344. Having detailed this unusual business of that Conference, in one connected view, we now return in a very

summary way to notice such parts of its usual routine business as bears upon the object of our biographical history. The book and printing departments of the Connexion; its Mission and Sunday-school operations; and its higher education project—all received a due measure of attention. Peter Jones had returned from England; he gave his hearty support to the union measure; and received a vote of "approval" from the Conference.

345. The following candidates were received on trial by the Conference, namely, James Brock, E. Shepherd, Lewis Warner, James Musgrove, Alexander McNabb, Horace Dean, Edwy Ryerson, John Baxter, John Sunday, (the Indian preacher,) and Matthias Holtby; and John Armstrong was re-admitted. All of the above-named persons have been already brought to the reader's acquaintance, in one way or another, excepting Mr. Holtby. This was no junior, but a matured man in middle life, a native of Yorkshire, and from the Driffield Circuit. He came in company with another local preacher, who long demonstrated his love to the cause of God. We refer to Mr. Richard Woodsworth, now deceased. They came to York in 1830—Mr. Holtby says in time to hear the Rev. Mr. Metcalf "try to preach his farewell sermon. Again and again his feelings overcame him, and it seemed that each individual of the congregation could weep with him who wept." Mr. H. was recognized as a local preacher, and soon appointed to meet a class. Subsequently, he removed to the country, and was highly acceptable and useful in his local sphere. At the time of his first being called out, I think he was a widower. His preaching was plain, lively, and full of unction; and his sermons were always short. He was a man of mind;—he could write, and, upon occasion, write no contemptible poetry. While these were received into the

active work, one venerable man, the Rev. James Wilson, went back once more on to the Superannuated list, no more to leave it until his death.

346. But now for the work of the year. The preachers had been detained from their homes and Circuits so much longer than usual, that many of them came to the last session ready for a start. Many horses, saddled, bridled, and loaded with travelling paraphernalia, might have been seen tied to the adjacent fences ; and as soon as the appointments were read off, there was a general stampede in all possible directions. They had gone to

"Embrace the happy toil,
That was to each assigned."

To accommodate the return of the representative from England, the next session of the Conference was appointed so late as October 2, 1833 ; this, therefore, gives us the proceedings of a long year to chronicle.

347. This was the last year of Mr. Case's general superintendency, and special superintendency of the whole Indian work. It may be pardonable, if we present all that can be gleaned of this closing part of his public life, in the higher sense of those terms. To economise space, and as he was the leading mind, we shall endeavor to present all his fellow-laborers in the Missionary Department along with him. The Indian Missions and their respective supplies were as follows :—Niagara District : Grand River, Richard Phelps ; Lake Simcoe, Gilbert Miller ; Cold Water, to be supplied ; Credit, to be explained. London District : Munceytown, Ezra Adams ; the few Indians at Amherstburg, were under the care of the minister of that Circuit. Bay of Quinte District : Rice Lake, (Mud Lake included in R. L. Mission), Daniel McMullen ; Mohawk Woods was to be

supplied from Belleville; and Grape Island, Wm. Case. Besides these, there was Sahgeen, though not in the Minutes, supplied by Mr. John Benham, one of the most efficient of missionaries. The Rev. Ezra Adams, the nominal missionary at Munceytown, was the Presiding Elder of the London District, and necessarily much absent. But the nominal school teacher, Mr. Thos. Hurlburt, who, about this time, became Mr. Adams' son-in-law, was, for all practical purposes, the real missionary. So likewise a brother of the same man, Mr. Silvester Hurlburt, held a similar relation to that of Thomas, at Grape Island, under Elder Case, who in the General Superintendent's frequent and long absences, had the whole charge of the Mission on his hands, frequently also crossing the bay to preach to the Mohawks in Tyandenaga. Aaron Hurd had ceased to teach and labor among this body so early as November, 1831; but we think that about our present date, perhaps a little earlier or later, his place was supplied by a Bro. James Johnson, a very fervent-spirited man, with a very pious wife, from the neighborhood of Prescott.

348. Peter Jones was designated "Missionary to the native tribes." The Credit Mission was his local habitation, where, when he was at home, he performed every part of a Missionary-pastor's duty. The Mission was nominally connected with the Toronto Circuit, to which Messrs. Bissel and Holtby were appointed, of whom, we presume, each were to preach a sermon there once a month, thus giving it circuit preaching fortnightly. But it so happened that Mr. Jones made no journey from there, further than York and Streetsville, before the 9th of March, 1833. Those five months, it appears from his journal, were employed in pastoral visiting and preaching, attending on the sick and burying the dead, helping the Indians in their temporal matters, making

frequent visits to the Indian Department in York, distributing the things he had brought from England to the Indian women, translating the book of Genesis, which he complains as being very hard and perplexing, and breathing after holiness of heart.

349. John Sunday was appointed "Missionary to the Sault Ste. Marie, and other bodies of the natives." He was accompanied and aided by other native agents, whose names will transpire from time to time. They were all, practically, up to Mr. Jones himself, under the direction and guidance of Mr. Case. If we can trace *him*, we will find a clue to nearly all their movements.

350. The first Mission that we get a glimpse of, next after the Credit, by Mr. Jones' Journal, is Sȧhgeen, from the journal of Mr. Benham. On the 5th of September he and his wife, on their far-off and lonely post, mourn the return of "Bro. Simpson" (an Indian laborer) "to Grape Island, with whom they had been happily associated." Mr. Benham made several unsuccessful attempts to go in a canoe, accompanied by an Indian, to Goderich, between the dates of September 21st and 26th. In the meantime, his devoted wife fell dangerously ill, and expected to die ; he could not leave her to seek a physician, and the Indians were either away or preparing to go on their fall hunting excursion. But prayer, their only resource, proved available. On the 5th of October, they were cheered by papers from Toronto, and a letter from the venerable Whitehead, proposing to visit them once more. On the 21st that promise was fulfilled ; but, alas, on the 25th Mr. W. and all the Indians left, and they there "70 miles from a white settlement, except two families of French half-breeds, residing about a mile from them."

351. While this good Missionary and his wife were

mourning in solitude, there were those in the heart of Christian civilization who were thinking of Missions and Missionaries. The Seventh Anniversary of the Missionary Society of the M. E. Church in Canada, was held in York, on the 24th of October, 1832. The Secretary, Mr. Thomas Vaux, reported very interesting addresses, especially one by the Rev. Peter Jones. Mr. Case was there, and took a prominent part. The Report brought good news from the Missionaries at the Sault Ste. Marie. In the last of October and first part of November, Mr. Benham and an Indian boy had a perilous voyage to the distant fishing ground. They were preserved—and laid in their winter's stock of fish. Mr. B. saw nine barrels taken by another at a draft. On the 6th of December they were cheered by two events: first, a supply of flour, of which they had been short; and second, "letters and papers." "One from our excellent friend the Rev. Wm. Case, in which he expresses great concern for our welfare, and invites us to come to Grand River, or River Credit, to spend the winter." But it was too late to avail themselves of it then.

352. Two days after the anniversary, while yet in York, Mr. Case put on record his views about the translations, in a letter to Mr. Jones, which we subjoin. It gives an inside view of that subject, of interest to contemplate, and important to be known:—

353. "York, October 26th, 1832.

"My Dear Bro.,—There is no part of the Missionary work to which your attention can now be directed, more important than that of translating the Scriptures, for the use of our Indian brethren, hundreds of whom can now read, and are desirous of learning more perfectly the way of the Lord; and it is matter of gratification that you are at length relieved from the labors and journeyings, which have in a degree interrupted this important work. The Gospel of Matthew and John are now distributing to the Indians, and may be studied while other important portions are preparing for their use. I am of opinion that the other two Gospels and the Epistles should be deferred for a while, and that we should labor to complete the book of Genesis, which has for some time been under consideration. The reasons which influence this opinion, are—1. That the two Gospels now in the hands of the Indians are enough for the present, till they shall have read and studied them, when they will be better prepared to commence the reading of other portions of the New Testament. 2. That Dr. James, of St. Marie, we understand, has gone through the whole New Testament in the Chippeway, and that the work is being published. Till we know the merits of that work we had better defer further translations of the New Testament. It may answer every purpose without further expense, at least for the present. 3. The knowledge of the great works of Creation, and first transactions of man, which are found in Genesis, are scarcely less valuable to remove pagan superstitions, and give a right direction to the faith of the Indian converts. Wishing to put into the hands of the Indians the nine first chapters of the Book of Genesis, if 1,000 copies be printed, a few hundred of which, say 250, might be soon done up for the use of the schools, &c., and the remainder remain till the rest shall be printed, and then all done up together. It will be printed in opposite pages with the English.

354. "It is desirable that the work go on as soon as possible, Bro. Armstrong will furnish you with stationery and other means to proceed in the work. I leave with Bro. Armstrong the translation of the nine first chapters of Genesis, by J. Evans, which you will use as may be needful. As also, nine chapters more and twenty of the Psalms. In regard to patronage in this work, I have no doubt of the means to carry it on. I certainly have no partiality for the interference of those who from their peculiar views lead them to embarrass and delay; and I wish you not to proceed any further under the direction of the York Bible Society. The British and Foreign Bible Society of London is a noble Institution, and the gentlemen who conduct it, generous and zealous for the accomplishment of the work going on under the patronage of that Society; and I desire you will go on with the work agreeable to their wishes, only that I don't wish your translations to come at all under the control of the York Bible Society. Let us manage that matter ourselves, and at the expense of the British and Foreign Bible

Society: they having generously offered their aid. I have funds in hand to commence with. Whatever you want write me. Your brother John's assistance, too, will be equally acceptable, if he can attend to it.

"Affectionately yours,

"W. Case."

355. In the *Guardian* of February 13, 1833, Mr. Case commenced the publication of the Journal of three Indian laborers sent out by him the previous May, namely, David Sawyer, Thomas McGee, and John Young. The Journal was kept in Chippeway by young Mr. Sawyer, and afterwards translated by Mr. John Jones. From this Journal it appears they went by water conveyances to Detroit, where they were met by Thomas Hurlburt and George Henry (another Indian laborer) from Munceytown. They spent some time visiting the drunken, degraded savages, along the St. Clair River, thence by vessel to "Mishlemackinaw." Here they were detained by the sickness of one of their number. On the 5th they arrived at St. Marie. Here they met and cheered those who had become Christians under the labors of John Sunday. They divided their company, or alternated, so as to labor among the natives on both the Canada and American side of the river. They staid till the 16th of July, laboring with great interest and good results. On the way back, apparently on the north shore of Lake Huron, they encountered John Sunday, who preached to them on Sunday, the 22nd; they pronounced it "a very good sermon." By the 28th, they were at Cold Water Mission—they divided themselves between there and the Narrows for Sabbath services.

356. On the 19th of February, 1833, the Rev. Peter Jones presented his letters of ordination to the magistrates at the Court of Quarter Sessions, in York, according to the provisions of the new Marriage Law, for a certificate to

empower him to perform the ceremony of marriage, but only obtained it after long delay and the greatest annoyances. The details may be found in the old files of the *Guardian* for that period, but we have not room for them here.

357. The state of the Missionary enterprise, and the solicitudes of its friends, may be seen from the following letter of the Rev. Mr. Case to his friend Peter Jones. Its date brings us down to the month of March :—

358. "Grape Island, March 1st, 1833.

"DEAR BROTHER,—The state of the Indians in the north and west is most deplorable. Every writer exhibits their condition as being most pitiable. Major, Long, Tanner, Cox, and others unfold the picture of human misery, and all we hear from our native speakers in those parts, but confirm the accounts of travellers. Intemperance debauchery, filth, disease, famine, war ! These alternate, prey and waste human life, and plunge the soul unknowingly into the terrible abyss ! What but the pure Gospel can rescue them ? Nothing but the Grace of Life can better their condition on earth, and fit them for a better when the miseries of this life are over. Holy servants of God ! Happy messengers of mercy whom God shall appoint to this great work. But who are they ? None but Methodists have the instruments who are fitted for carrying the Word of Life successfully among them. They have ministers, exhorters, school teachers, who are acquainted with their manners, and who can speak so that 'each one can hear in his own tongue the wonderful works of God.' Now God has done a wonderful work in almost all the tribes south of Lake Huron ; the Gospel is preached —societies and schools are established. Our Missions are in successful operation. Where next is the field of our labor ? First on the Grand River, then at the Credit, Grape Island, Rice Lake, Muncey, Simcoe, Saugeen. And now at St. Marie ; yes, this is now a centre for Gospel labor. Here thousands annually resort ; and here our especial attention is called—not permanently, perhaps. The work is extending north. John Sunday is gone up on the east side of Superior. He will come down with scores to St. Marie next spring, who will be eager to hear the word, and eat the Bread of Life. John will rejoice. All will be glad to see and hear our native speakers, who should be there ready to receive these sheep of the wilderness and guide them to the fold of Christ. Now, brother, the providence of God appoints—the grace of Christ calls—the state of the work requires—that you should be there. Your presence would animate the speakers and the converts, and your superior knowledge of the things of God would give strength and stability to the work. Can you be prepared to set off for that country by about the middle of May ? Bro. John Clarke, of the New York Conference, designs to be at Buffalo by the 10th of May, to prepare and take the first steamboat for St. Marie and Green Bay. He writes for two native speakers to accompany him, to preach to the Menomenies in the vicinity of Green Bay. Others are called for at Saginaw, Michigan Territory. All these would enter the more cheerfully in this work, if you could accompany them up the lakes. In this voyage through 'the northern world of waters' you would likely lose nothing in health, but gain much vigour from the pure breezes of the Northern Ocean. The conversation, too, which you would be able to hold with natives from the vast interior would benefit the cause of Missions, by furnishing the societies and the Christian world with such important intelligence as you would be able to obtain. Your residence at St. Marie for a few months would enable you to improve yourself in the Indian tongue, as well as to be able to fix on a more perfect orthography for the Chippeway vocabulary, &c. You will take these things into consideration, and let me know your views as soon as practicable.

359. "On the subject connected with the translations, I would mention the importance of another edition of the Chippeway Hymn Book. We shall not need it immediately, but your best and occasional thoughts should turn on improvement of particular hymns. This will afford variety and amusement to your mind. In a letter from Dr. ———, this subject was mentioned, *i.e.*, that some found objections to some of the hymns, and which he thought might be improved. Others of the hymns, he observed, were great favorites with the Indians. I mention this for the purpose only to turn your attention occasionally to the improvement of the hymns, for a future edition.

"Yours affectionately,

"W. Case."

360. From the 9th to the 13th of March, 1833, we find Mr. Jones performing a visit to the Rice Lake Mission, and its out-post, Mud Lake. His Indian friends were excessively glad to see him after so long an absence, for he had not been there since his return from England. He gladdened the hearts of the good sisters by distributing the work-bags, thimbles, pin-cushions, needles, &c., which the thoughtful ladies of England had sent for their improvement. On the 15th he was encouraged by encountering his friend and father in the Gospel, Case, at the hospitable house of Michael Cryderman, a worthy local preacher, in the township of Darlington.

361. The next matter of interest in the history of Canadian Missions during this Conference year, was the following letter from Mr. Case to Mr. Jones, to hasten to the West to establish the converts and extend the work commenced by the native laborers. It speaks for itself:

362. "May 22, 1833.

"DEAR BROTHER,—The loud call of your native brethren in the great lakes in the north, and the extensive fields open for cultivation in that country, seem to require that you hasten to that country to afford religious instruction to that hungry people. We desire that you embrace the first conveyance on your arrival at Detroit, whether it be to St. Marie or to Mackinaw; Bro. Wm. Herkimer will accompany you to St. Marie, to assist you in your labors. On your arrival at St. Marie, take the earliest opportunity to gain full information of the state of the work, and the openings for affording instruction to the natives. This done, hasten on to Garden River on the east side of Sugar Island, survey the ground, fix on the place most suitable for buildings, and commence building a house for schools and meetings. As this will be but a temporary one, and in view of further and more enlarged improvements, your building need be but about the following dimensions: 20 by 20; materials—body, of logs; roof, of bark; floors, of boards, designed for stove; beams, 7½ feet from sleepers, &c. You will endeavor to get the Indians, whose resort i on the east side of the river, to make their camp there to assist you, to make their own gardens, &c.; during which you will have opportunity to hold meetings daily among them.

363. "For the building, and for cultivation of the soil, I have put up articles, a list of which I hand you. You will procure others at Detroit contained on the same paper. In this work, Bro. Thos. Hurlburt, at Muncey, will soon join you. I have written him to join you at Detroit if possible. You will leave a letter for him at Bro. Jerry Dean's, enclosing him ten dollars to bear his expenses on from thence, should he not meet you there. He will take charge of the school. Our brethren, John Sunday and John Taunchey, will be comforted in meeting you. You will feel deeply how much they deserve the affection and sympathy of the brethren, and treat them with much kindness. Hand my letter to Sunday. I have written him to give you an account of his labors, as also the expenses through the year since he parted with Bro. Hurlburt at Penetanguishene; and write me as early as possible after your arrival. Make arrangements with the Postmaster at Detroit, to cross letters, and direct accordingly to me at York, Upper Canada. I shall be in that vicinity till the fore part of July, at least till the first.

364. "As the work of grace has prevailed on both sides of the river, and the Rev. John Clarke, of the New York Conference, is appointed Missionary in that country, you and Bro. Herkimer will afford him your assistance, dividing your labors about equally to both sides of the river. You will proceed to instruct and prepare the converts, whose resort is on the east side of the river, for baptism, and admit them into society, appoint leaders, &c., thereby organizing a regular society according to the discipline of our church.

365. "Enclosed is ——— dollars, to meet the expenses of the Mission, and to assist our brethren, Sunday, Taunchey, and Cahbeach, to return home. After the above remarks, you will follow the order of Providence and calls of Grace, and labor to do all the good possible among the inhabitants of that country. You are expected to leave that part by about the 20th of August, and be at the Conference in York, the 18th of September.

"Affectionately yours in the service of the Gospel,

"W. Case."

"P.S.—Bro. John Clarke will be accountable for one halt your salary and expense, as also of Herkimer's. "W. C."

366. Having received "instructions" and "money for their expenses" from Mr. Case, the Rev. P. Jones, taking with him Wm. Herkimer and Thomas McGee, left the Credit by way of Buffalo, for Sault Ste. Marie. At Detroit, met Bro. Thomas Hurlburt, from Munceytown. "He came by the request of Bro. Case, to accompany us to Sault Ste. Marie." On Sunday, the 9th of June, they had a joyful meeting with the far-off laborers at the Sault. His words are:—"Saw Bro. John Taunchey: the poor fellow was glad to see us. I was sorry to see him looking rather sickly." They spent the time till the 18th, prosecuting the work in connection with Taunchey and Cahbeach. But on the 20th, he says:—"In the evening our hearts were made glad by the arrival of Mr. John Sunday, from his field of Missionary labors at Kah-ke-wa-oo-nah-ning, vulgarly called by the whites, Kewy-we-non, which lies about 240 miles on the south shore of Lake Superior. The Lord has been with him, and blessed his labors among the poor Chippeways in the west." In this visit Mr. Jones baptized the Indian converts, including ten whom Sunday brought with him for that purpose. Mr. Jones came back by the north shore, confirming the several bands of Indians whom they met by the way, till he arrived at Penetanguishene. Near this he "had a long talk with a chief from Lake Nippissing." They arrived by stage at York about noon, Monday, 22nd of July, and "met Bro. Case, who had been awaiting our arrival for some days. He seemed glad to see us, as we were glad to see him. Then to the Credit."

367. Mr. Case and the Indian work may be traced through the interval, between the first and last dates in the above, by the following letter, which is very suggestive. It was addressed to Mr. Jones at Lake Superior:—

368. "Coldwater, 17th June, 1833.

"My Dear Brother,—Hoping for conveyance soon, I write a few words of passing events. Last Sabbath I was with the brethren at Saugeen,—found all gathered for Quarterly Meeting, and Bro. Whitehead there to administer to them. Our meetings for two days were pretty lively, though we found it less interesting, not having a good interpreter; Jacob Storm, who left Penetanguishene ten days before, in a vessel which promised to put him ashore at the fishing Islands. John Thomas was our interpreter, and made out but indifferently. We administered the Lord's Supper to 53, baptized a number, and married four couples. After marriage we formed a procession of all the men and their wives—Bro. Benham and his wife leading the procession. All walked down to the camps, to accompany home the newly-married happy pairs. This was designed to teach them to pay that public attention to their wives, of which they have always been so much wanting.

369. "The situation of Saugeen,—the land, fishing, mill privileges, healthy state, retired situation, &c., &c., strike me quite favorably for an Indian settlement. We were sorry not to meet with Bros. Sawyer, Crane, and J. Jones from the Credit, as they had contemplated meeting me there, by way of Waterloo. Sawyer, Crane, and Herkimer are now here, having come on for the purpose of some general council with the Indians of the north and east; nothing, I believe, of very great importance. But as those from the north have not yet arrived, they will probably return home soon, perhaps with me on the 19th, Monday. They have had another childish alarm at the Credit! Some strange Indians were seen in the woods, &c., &c. Unless this foolish timidity is done away, they will be liable to be continually interrupted in their business.

370. "The Sabbath after I left you I attended Bro. Metcalf's Quarterly Meeting at the ———, thence on here, and accompanied by three brothers (one from Coldwater and two from this), we left on Monday evening, the 3rd instant, in a canoe,—took the route of Notawasauga Bay, coasted along the shore up Sturgeon Bay, passed the portage through two small lakes, out at the fishing Islands, and around the Saugeen, on Saturday, at two o'clock,—having travelled about 180 miles, using the paddle most of the way. We left Saugeen on Tuesday, 12th instant, returned by the same

route, and crossed the portage to Penetanguishene, and around here at four o'clock to-day, Saturday.

371. "David Sawyer came here with me, to remain as an interpreter. All the Indians are to come down, when he is to go up with them, to supply in part the vacancy of Sunday and company, who it is expected will come down soon. We hear nothing from the north yet. Hope for letters from you when they come. I suppose you wrote me from Detroit to York. I shall get it next Friday. I have written for John Simpson to come here as interpreter; expect to meet him at York next Friday. The religious state of the Mission here and at the Narrows is gratifying; but many of them are quite unsettled, as to their permanent abode. On receiving intelligence from you at York, I shall write again. In the meantime, accept my assurances of affection and regard, in the work of the Lord. Farewell. "Wm. Case."

372. On the 24th of August, Mr. Jones records the death of a devoted sister, Mrs. L. Brant. He says: "She was brought to the knowledge of the truth through the instrumentality of Bros. Stoney and Matthews. Bro. Metcalf, the Presiding Elder, performed the burial service."

373. Mr. Jones when in England had become engaged to an interesting young lady, of very respectable family, highly accomplished, and very pious. This excellent person had left all the attractions of the great city of London, and come out in company with the Rev. Messrs. Marsden, Stinson, and Ryerson, and awaited her affianced at New York, where he met her on the 8th of September. He was married to Miss Field by that friend to Canada, the Rev. Dr. Bangs. Although comparisons were drawn at the time between this case and the love between Othello and Desdemona, it proved a union of mutual love and happiness. How intensely did that lady at his death mourn the loss of her "dear Peter!"

374. Just about this time, the Canada Missions were losing a devoted laborer, John Benham. The cause of

whose return to his native country is well told in the words of his own Journal. Mr. Case had written to him to remain in Canada and at Saugeen. After "much prayer, reflection, and consultations" with his wife, he answered Mr. Case to this effect: 1. He had been five years in the Indian work, two at Saugeen—there was indeed a "good beginning, 50 in society, 40 scholars in school"—they had an ox team, tools, dwelling-house, cleared land, &c., &c. But, 2. The itinerancy ought to apply to the Indian as well as white department of the work. 3. There were prejudices against "Yankees" among whites and some Indians. 4. Doubts of his Providential path, though ready to say, "Where He appoints I'll go." 5. The prospective Union, by which laborers could be obtained from England, rendered his stay unnecessary; and there was now an opening in the Oneida Conference as a travelling preacher. He so far decided to go as to start for Goderich, although he was not sure then that he should go farther. He left the sheep in the wilderness in the care of Snowstorm, an Indian laborer. On the 15th of August, he left the shores of Canada to return no more. We are sorry we have to compress the rest concerning him into these few words: he was received by the Oneida Conference, and after filling several important positions for some years, was sent out to Liberia, in Africa, to superintend the Missions there. He remained till failing health obliged him to return. He died in connexion with the Oneida Conference, May, 1868. His missionary-spirited widow still survives. A blameless man was John Benham.

375. As we have no other entry to make in connection with Grand River, we must try to make room for the touching description of the death of a distinguished native, given by the Missionary. Mr. Phelps says: "Some time

after my own recovery from the cholera, I was one morning abroad, when I heard the Mohawk bell toll. Just after I met an Indian, and said, 'Who is dead !' 'John Brant !' I repeated, 'John Brant' with surprise. I went home, threw myself upon the bed, and exclaimed, 'O that I could have stood over him, as he stood over me ! If I could have bathed his feet, as he bathed mine !' A Chief came into the house and said, 'John Brant wants you !' I started,—got my horse,—and ran him with all speed ; but ere I reached his house and the church, I saw his sister weeping ; and again heard the dismal toll. I inquired, 'Is he gone ?' She bowed and said, 'Come, see !' I went in and saw my benefactor lying stretched on the same bed on which he had laid me—all bloody, for they had a doctor from Brantford, who had been injecting something into his veins, and had made a number of incisions for that purpose. Mr. Brant had given orders to the Chiefs not to put him into the family vault, nor keep him above ground long enough to make a coffin, but wrap him in his large woollen cloak, and bury him on the west side of the church, lest the contagion might spread from him. However, a coffin was provided speedily, and by the request of his sisters, I performed the last solemnities over his body. John Brant was the head Chief of all the Indians on the Grand River Reserve. He was the only surviving son of the old Mohawk king, Joseph Brant. He was about six feet three inches in height, broad-shouldered, and well-proportioned every way, with a large, well-balanced head. He had been well educated in a military school in England, a model gentleman. Although capable of enjoying and entertaining the most refined society, he made himself agreeable to the most illiterate. He entertained the profoundest principles of honor. He said to me one day, 'I might have married a fine English lady. I was thought something of there, even by the nobility: I was considered almost a king. But to marry that noble lady, and bring her here and let her see the degraded state of the people that I ruled, would have broken her heart.' If all his sex had the same sense of honor, how many fair ones would be saved from disappointment!"

376. We must now turn from the missions and pass rapidly over the remaining laborers and the work they did during this year of 1832–33. The Presiding Elders of the several Districts were as follows: The Rev. Egerton Ryerson having been appointed representative to England, was not re-elected to the editorial chair, but a Circuit was assigned him, during the time he remained at home, before going to England; and the Rev. James Richardson, late Presiding Elder of the Niagara District, was elected editor in his place, and ably he filled that position. Mr. Metcalf was removed from the Augusta District to the Niagara, to supply Mr. Richardson's place. Mr. Adams remained on the London District. The Rev. John Ryerson was removed from York Station to supply his brother William's place on the Bay of Quinte District, whose term was expired. Mr. Wm. Ryerson went to the Brockville Station, displacing the Rev. Anson Green, who was placed on the Augusta District, in the place of Mr. Metcalf. Mr. Green was a young preacher of only seven years' standing, and some questioned the wisdom of the appointment. The President, however, was sure of his man, and remained firm; and Mr. G. justified his expectations.

377. There were a good many changes in the personal and positions of the preachers on the Niagara District. Messrs. Stoney and Evans remained at Stamford. Niagara Circuit was wisely called St. Catharines. Mr. Messmore

remained, and the ex-editor took the place of old Mr. Wilson, or rather, he was placed in charge. Ancaster, which included Hamilton, had two new preachers, namely, Messrs. James Evans and Edwy M. Ryerson. Mr. Belton had part of his late Circuit and some other places, under the new name of Nelson, and had John Armstrong for his colleague. By this arrangement Toronto was somewhat abridged, and took in, as we have seen, the Credit Mission. Messrs. Bissel and Holtby, the preachers, have been mentioned. Mr. Irvine filled the York Station. Mr. Corson went to help Mr. Wright at Yonge Street. Two places were "to be supplied," Canboro' and Albion. The supply for the latter was Samuel Rose, already introduced to the reader, who, though he commenced under disadvantages, was uncommonly successful. The case of Canboro' is best described by a surviving 'supply:'—The Rev. Thomas McMullen says, "In 1831, I received license to exhort; and in October of the same year I was put on the Local Preachers' Plan. After the Conference of 1832, I received a note from the Rev. James Richardson, that Bro. James Brown and myself were expected to supply the Canboro' Circuit. He was a good and useful local preacher, but affliction in his family prevented his taking the Circuit." (This gentleman was from the neighborhood of Brown's Bridge.) "Mr. David Griffin was sent on again to take the work in his place, but only continued till spring, when the Rev. Mr. Griffis, formerly a member of the Conference, was sent to supply the remainder of the year. We had long rides, bad roads, and withal some prosperity." For some reason, Mr. G. seems not to have gone to London, for which his name stands; and that all the early part of the year he had been employed in teaching in Ancaster, an employment for which he was well qualified, and in which he had been occupied in early life. Mr. McMullen was a native of Ireland, and a stepson of the Rev. James Wilson. He had been six years converted, was very studious, and possessed an improvable mind. His abilities as a preacher were much better than he usually got credit for.

378. A good measure of religious prosperity was reported from time to time, by the several Circuits in the District. The first note of encouragement was heard from the Ancaster Circuit. Its preachers report the Circuit "much smaller than formerly." It, however, embraced "parts of Ancaster, Glanford, Binbrook, Saltfleet, Barton, East and West Flamboro', and two settlements in the Indian Lands." "During the four weeks they had 42 (query, 22?) appointments!" They "preached twice every Sabbath in Hamilton and once in Dundas." They had five chapels, besides sundry school-houses, in which they preached. They speak also of "several" Sabbath-schools and Temperance Societies. At the date of October 29th, 1832, they had added 30 or 40 members.

379. *Yonge Street* enjoyed "showers of blessings" this year, 1832–33. Under the date of December 6th, 1832, Mr. Wright reports:—"We have received since Conference 150 probationers, besides several by letter." "Our Quarterly Meeting, November 10th and 11th, was attended with the presence of the Captain of our salvation. Some found peace, others were quickened, and seven or eight joined society. Bros. Long and Gatchel's visit was attended with much good." Later in the year, September 13th, 1833, the evangelist, Long, writes concerning this Circuit: he speaks of revival meetings held in "Tyler's meeting-house," "Petch's barn, Whitchurch," "Mr. Obadiah R.'s barn, Gwilliambury," "Tecumseh," "Newmarket," and "Holland River." Some of these meetings continued "twenty-

two days," and "rising of 122 joined society" in one place. His sphere of labor, however, embraced part of the Albion Circuit as well as Yonge Street. At the close of the year, Messrs. Wright and Corson report the Yonge Street Circuit fifty miles long and twenty-five broad. It embraced York township, Vaughan, Markham, King, part of Scarboro', East, West, and North Gwilliambury, and thirty-two regular appointments. Four Local Preachers, whose names we will hand down,—Holden, Watson, Moore, and Appleford,—aided them in their work. They had three Missionary Societies, nine or ten Temperance Secieties, and a number of Sunday Schools. Two parsonages were erected. The net increase in numbers was 376, making a membership of 951. No wonder they exclaimed, "Glory be to God!"

380. Of the St. Catharines Circuit, Mr. Messmore, in the *Guardian* of May 15, 1833 says in a tone of joy and gratitude, "Our Zion is on the march; she moves steadily onward and upward. The number of delinquents is small, when compared with the multitudes that have been brought into the church during the last two years. The revival is still seen and felt in some places. We expect a camp-meeting to commence on the 21st of June, at the old ground belonging to Mr. Hiram Swayze, Beaver-dams." During this year, under the ministry of Rev. E. Ryerson, Mr. James Collier, of that town, was converted, who has been the friend of every good work ever since. Mr. Messmore announced the Beaver-dam camp-meeting: the editor of the *Guardian*, who attended it, spoke of it in high terms; five or six thousand people present; 80 tents on the ground; 507 communicants, and 62 united to the church.

381. We have made reference to both Yonge Street and Albion Circuits. A camp-meeting was held for the benefit of both, on the 21st of June, on Mr. Thomas Cosford's farm, in

the township of King. The Rev. Messrs. Wright and Rose, the two superintendents, say, "There was a wrestling and prevailing with God in prayer." "About fifty at the close of the meeting professed to have experienced the blessing of pardoning love." "Eleven in one tent, on Sunday night, obtained the blessing of sanctification." From them we hear the exultant exclamation, "To God's name be all the glory!"

382. About the same time, Stamford Circuit was uttering the voice of joy and triumph. The Rev. E. Evans, under the date of July 11th, 1833, says,—"I have just returned from a protracted meeting still in progress at Lundy's Lane; the Lord is doing a good work there." Then follows the encouraging monetary results, of effort put forth at his own Circuit and the Beaver-dam camp-meeting in behalf of the Missionary cause. The year wound up with a net increase of 92. The Indians had a camp-meeting at Grand River.

383. Doubtless much more might be gleaned about this part of the work, but we must pass to the London Districts To take the Circuits in their order going westward, Mr. Atwood, on the Dumfries, had a lively and soul-saving assistant. a young Yorkshireman newly out, whose early ministry was characterized by unusual zeal and unction. This was the now lamented Thomas Fawcett, the first of two brothers who have done effective work in their adopted country. He was not tall, but strong and dark complexioned. Born in 1808.

384. Mr. Wilkinson remained at Long Point, and had the venerable Prindle for his assistant. Westminster rejoiced in the superintendency of Mr. Biggar, whose colleague was a Presiding Elder's supply—a Brother Heman Davis, born and converted in Lower Canada, of sprightly manners

and fair education. He had a good voice and improvable gifts as a preacher, and had he remained in the work, would, no doubt, have left a good record. Mr. Bailey was sent to Oxford, a new Circuit made of some others. Mr. Griffis, as we surmised, did not go to London, where the Minutes placed him; but his place was supplied by a Mr. Jesse Owen, a local preacher from the Long Point Circuit, of whom we can furnish no particulars. The junior preacher, a Presiding Elder's supply also, was one who proved himself, by many long years of patient toil, as reliable. We speak of John K. Williston, who says of himself, "I was not trained to any religious faith, and lived till my eighteenth year without God in the world. Then I was convinced of sin and the need of salvation. I at once sought God, to the comfort of my soul. I asked God to direct me what church to join, and I think He led me to the Methodist Church. I united within the Conference year 1825–26. Rev. E. Stoney received me into full connexion; Rev. R. Phelps gave me my first Exhorter's license. This was on the Thames Circuit. I commenced my itinerant life on the Ancaster Circuit, with Messrs. Belton and Griffis, in May, 1832, and remained there until after the Hallowell Conference, when I went to London." We shall see that Amherstburgh was supplied by Thomas Harmon, not yet a regular member of the Conference; Mr. Dean was on the Thames.

385. The Presiding Elder of this District had the great affliction to lose his inestimable wife, in the early part of this year; who, like many others of the itinerant sisterhood in that day, fell at an early age, thirty-five. But her departure was gloriously triumphant. The meek, undemonstrative woman in life, could shout the praises of God in death. Mr. A. held sundry camp-meetings through

the year, with good effect. Such as the Gosfield, August 15th, 1833, and London, August 30th, of the same year.

386. The energetic Wilkinson was the first to report an advance from his Circuit, the Long Point. They had an increase of thirty so early as November 12th, 1832. Late in the year, September 9th, 1833, Mr. W. renews the note of victory. "A protracted meeting was progressing at Mount Pleasant,"—"not a solitary gathering at which there was not the conversion of from four to twelve souls," and "the Sabbath before, forty-three had united with the Methodist Church." Thos. Harmon, on the Gosfield or Amherstburgh Circuit, wrote early in the year of quickenings, deepened piety, and conversions.

387. As to the *Bay of Quinte* District. Rev. W. Smith remained at Kingston. Ferguson changed from Bay of Quinte to Waterloo, while Mr. Shaler took the second preacher's place. Two extremes have met in the Bay Circuit: Mr. Whiting comes from the far west (Amherstburgh) to this central field of labor, and Mr. G. Poole all the way from the far east (Ottawa). This was the first of several consecutive years of great usefulness on the part of Mr. Whiting in the Bay country.

388. *Hallowell* has a great staff: Heyland, McNabb, and Baxter, appointed—but countermanded, and sent to Coldwater Mission. We shall see how his place was supplied in this Circuit. Mr. Bevitt and E. S. supply Belleville. Two men in their prime meet in the Cobourg Circuit: R. Jones and Mr. Davidson. During this year we read a sketch of the former, with a eulogy on a sermon he preached, in the *Reformer*, from the pen of that facile writer, Mr. Radcliffe, in which he predicted a successful course for Mr. Jones, a prediction which has been fully verified.

389. *Whitby* retained Mr. Norris, and received Mr. Musgrove in the place of Mr. Patrick. Mr. Vandusen remained at Cavan, who was to have had James Currie for his colleague. He, however, after a short time was removed, by authority, to take the place vacated by Mr. Baxter on the extensive Hallowell Circuit. It was arranged for Rev. D. McMullen, at the Rice Lake Mission, to interchange with Mr. V., and thus to mix the light with the heavy work. Soon, however, Mr. Vandusen thought it would be more satisfactory to attend to all the white work himself, and went on nearly the whole year performing the labor which two men had done the year before. Mr. Case, we have seen, was at Grape Island. He took a laborious voyage during the latter part of this year, in an open canoe, around from the Narrows to Saugeen and back, which we omitted to detail in the proper place.

390. The brethren whose appointments have been given were not without success. So early as November 28th, 1832, Mr. Bevitt, of Belleville, wrote: "Our Circuit is in a prosperous state; we have received on trial since Conference about thirty." In the same year, December 2nd, "a new chapel was opened in the Fourth Concession of Hope —30 by 40 feet" in dimensions. This was the long famous "Hope Chapel," where Canton now flourishes. This was then on the Whitby Circuit. At the date of July 3, 1833, there was affecting and good news from the Rev. D. McMullen on Rice Lake. Mr. Jones, of Cobourg, under date of August 26th, says: "Our Circuit is in a tolerably prosperous state. Since the camp-meeting we have had three field-meetings, which have been productive of much good. We have added some members in almost every class; and what is of equal importance with the conversion of sinners, the number of faithful witnesses to the power

of Jesus' blood to cleanse from all unrighteousness is rapidly increasing."

391. The *Augusta* District was pretty thoroughly manned for the year 1832–33,—only one laborer's place having been left to be supplied. The Rev. W. Ryerson was sent to Brockville, the head of the District, where multitudes flocked to hear him—even from other churches—especially young people, to whom he preached once a month. Perhaps in no part of his ministerial life was his preaching more sought after than while in Brockville.

392. *Elizabethtown* retained the name of Mr. Madden, who had Mr. Wood for his helper; but Mr. M. soon sickened and became unfit for Circuit work, and the whole of it devolved on Mr. Wood, who labored well and faithfully to the end of the year. Mr. Healey remained at Augusta, and there being no colleague appointed him by Conference, it left an opening for a young man on the Circuit, already introduced to the reader, who had begun to speak in the name of the Lord. Being highly approved by two seniors, Messrs. Madden and Healey, Wm. McFadden was called from his country-home to minister to those he had lived among from boyhood. He was cordially accepted and found "honor in his own country and among his own kin." Having a developed, manly understanding, an active mind, and being measurably studious, an easy facility in getting up sermons, and a ready and easy delivery, he succeeded well, and gave augury of the steady, onward course he ever after pursued.

393. *Prescott* was subtracted from the Augusta Circuit, to make an easy Station for the Rev. P. Smith, who, though he had been returned effective at the previous Conference, was not equal to very hard work. This year began that series of occurrences which alienated him from the

main body of Methodists. We have already hinted at his business entanglements: returning to the work again he professed to wish to get out of them. To facilitate this object, he sold or gave all his notes and accounts to a lawyer for collection. Many of them were against members of the Church, and were sued. This led to a complaint being preferred for "going to law with his brethren." A committee was called, and he was censured. I think suspended, till Conference; and the Conference affirmed the suspension for a time. Although afterwards restored to full ministerial standing, he never more quite felt himself at home. But the time has not yet come for the account of his final dismemberment from the Conference.

394. Mr. Waldron remained at Matilda, or Cornwall as it was sometimes called; John Black and John Carroll were sent to the distant Ottawa; and Messrs. A. Adams and Warner to Byetown. About mid-winter a disagreement arose at Byetown, which necessitated the division of that Circuit. Mr. Adams was restricted to Hull, on the Lower Canada side of the river. Mr. Warner, being very young, was sent down to Ottawa, to assist Mr. Black; and Mr. Carroll was brought up and put in charge of Byetown and the larger part of the original Circuit, which embraced all the settlements in Nepean and Gloucester. Towards the close of the year, he broke into the township of Osgood, twenty-eight miles away, where a strong Methodist cause has existed ever since.

395. Rev. W. H. Williams was sent to Richmond; and the Rev. A. Hurlburt, from the far west, to Rideau; Mississipppi rejoiced in the labors of Mr. Brock; and Perth in those of Mr. Patrick. Both at that time stood remarkably high. The writer had an affecting parting with his friend Huntington, at the spot where the roads diverge

below the Yonge Mills: Mr. H. turning nothward to the far-off Bonchere, and myself to Ottawa.

396. Tidings of prosperity, ever and anon, came from one Circuit and another during the course of the year. Mr. Black wrote from Ottawa, Dec. 19th, 1832,—"We have taken between 30 and 40 into Society. The Circuit is very laborious. We are expecting a revival."—In the *Guardian* of Dec. 26, 1832, Mr. Waldron says of Matilda: "This Circuit is evidently rising. During the past year, a substantial stone parsonage has been built. A new chapel is in progress in the township of Cornwall," (Moulinette). "The Temperance cause exerts a powerful influence on Society; the Sabbath-school also." Towards the close of the year, a lay-brother writes in glowing terms of a camp-meeting that had been held in that Circuit, beginning on the 4th of July, 1833, at which between 30 and 40 professed to have obtained a knowledge of pardon. He says,—"Since the camp-meeting we have had two field-meetings. Sinners were converted and saints were built up." He says the labors of their minister had been "abundantly blessed."

397. The *Elizabethtown* and *Augusta* Circuits, side by side, sum up good tidings. Of the former, the Rev. Mr. Madden writes in the *Guardian* of January 23, 1833: "We have some encouragement in our congregations; our meetings are for the most part interesting, some awakenings and conversions have taken place, and about fifty have been added." Of the latter, in the same paper, Mr. Healey reports, "The pleasure of the Lord is prospering here; we enjoy peace in all our borders; the classes are lively; sinners are converted, and believers are multiplied. There has been an addition of 150, or more, since the Conference. O, may the Lord make bare his arm in all the earth abroad!"

398. In the early summer of 1833, Byetown was visited.

Mr. Carroll says, "Things remained much as usual till our last Quarterly Meeting, the 15th and 16th of June, since which a good work has been prevailing. It began on our Quarterly Fast Day. A good influence attended our Presiding Elder's sermon on Saturday. Sabbath afforded a feast of fat things." After detailing how the work of conversion began in the prayer-meeting after the sermon on Sunday night, he says, "On Monday evening five were set at liberty. On Tuesday evening, three; on Wednesday, eight; on Thursday, three; on Friday, two; on Saturday, one; making twenty-five in all last week." After this the work spread into the township of Napean, and many were brought to God in a most demonstrative way. Some of the outskirts of the cloud of mercy were felt across the river, and several were converted in Hull.

399. But perhaps the greatest revival in any one locality on the District took place within the Rideau Circuit, in the township of Kitley. Mr. Hurlburt says, "The meeting was held in a new barn, there being no place more convenient. On Sabbath three mourners presented themselves at the altar of prayer; in the evening there were six or seven. Before noon on Monday there were nearly thirty crying to God for mercy. On Tuesday evening the power of God was peculiarly manifested." "I never saw a place more changed in a few days. There are few families in the neighborhood that have not been visited. Glory be to God for His goodness to us in this place."

400. Before closing the account of this year's labors (1832-33) it is but right that we should satisfy what will be a very natural curiosity in the reader's mind, as to the way the Connexional mind was affected with the prospect opened by the proceedings of the previous Conference, and the negotiations to which they had given rise, relative to a

Union with the parent Methodist body in England, and the modifications in Canadian Methodism it would necessarily involve.

401. We have carefully turned over the pages of the organ of the Connexion, the *Christian Guardian*, for the year embraced between August, 1832, and October, 1833, and we have not met with one remonstrance, question, or suspicion expressed in the most faint or incidental way against the measure, or any of its details. On the contrary, there was much to indicate that the great body of the membership approved of the measure.

402. Under the date of February 5th, 1833, the Rev. Anson Green, Presiding Elder of the Augusta District, writes as follows :—"The Church here appears to be well pleased with the proceedings of the Conference, in relation to the contemplated union with our trans-atlantic brethren. Indeed, I have heard but two or three persons object to the union in all my travels."

403. In the following month a letter, addressed to the Rev. E. Ryerson, from the Rev. Robert Alder, appeared in the *Guardian*, from which we make the following extract :—"It will not be our fault on this side of the water, if the whole matter does not terminate in the best results. Such a consummation as we anticipate can injure none, and must, more or less, benefit your whole body. Indeed, I wish it to be distinctly understood, and extensively known, that the committee neither have, nor can have, any other object than your welfare."

404. This letter had been remitted to the *Guardian* by the Rev. E. Ryerson, accompanied by one of his own, in which the Editor, the Rev. James Richardson, thought he ventured on certain statements which the facts of the case would not justify, yet, in the same connection, he volun-

tarily made the following statement, which, on account of what has since transpired, it is important should be here produced. Mr. Richardson says:—"What the Conference has done has doubtless been from the purest motives and an ardent desire to promote the work of God; and their general demeanor, as well as their former proceedings, evinces that *as a body* they would be the last to infringe upon the rights of the Societies; and we know of nothing which they have so far done that can be denominated *unconstitutional*, or which they are not authorized by the discipline to do." The italics as well as the rest are Mr. R.'s.

405. The following appeal, from the Missionary Board at York, dated March 19th, 1833, which was made for an increase of contributions, seemed to imply that a greater supply of funds than this Province had hitherto furnished was necessary to carry on the work of Indian evangelization. Their language is,—"What can be done? The funds are inadequate to meet the demands for the laborers already engaged."

406. On the 21st of March, 1833, the Representative to the British Conference was at New York, on the eve of sailing for England. He writes:—"I staid with Dr. Fisk all night and part of two days. He was unreserved in his communications, and is in favor of the object of our mission, as were Bro. Waugh, Dr. Bangs, Durbin, &c. I have conversed with them all, and they seem to approve fully of the proceedings of our Conference in the affair." He sailed the next morning, and on the morning of the 12th of April he arrived in Portsmouth. The morning was "clear and beautiful," seeming to give pleasant augury of success to his mission.

407. Mr. Ryerson was received with great cordiality, and the subject of his mission progressed favorably, first in the

Committee and afterwards at the Conference. The propositions sent over by the Canada Conference were accepted and adopted; and the Rev. George Marsden was appointed President, providing the amendments were ratified by the Canada Conference at its approaching session. The Rev. Joseph Stinson was appointed, in view of the same eventuality, to superintend the Missions. These rev. gentlemen accompanied Mr. Ryerson on his return to Canada. The *Guardian* of September 11th, joyfully gazetted their arrival in New York. By the 18th, they had arrived in York, Upper Canada. The *Guardian* says:—"We have the pleasure to announce the safe arrival in this town, on Monday evening, of the Rev. George Marsden, Rev. Joseph Stinson, and Mrs. Stinson and family; as also Rev. Peter Jones and his bride. Mr. Ryerson arrived on Thursday last. All in excellent health and spirits." Then followed announcements for the strangers to preach in York on the following Sabbath; and for a series of appointments for the following week, through Hamilton, Saltfleet, Thirty, Smithville, Thorold, and Lundy's Lane.

408. An occurrence had taken place towards the close of the year, which might have been expected to interpose an obstacle to the union of the British and Canadian bodies, although on the eve of its consummation. The organ of the Canada Conference had from the first taken strong grounds against all Government grants of money to religious bodies: and this, too, on principle, as inconsistent with the genius of the New Testament. In this, it must be confessed, it had transcended the original mission and testimony of Methodism, which never avowed any extreme principles of dissent or of voluntaryism. Also, it was going farther than even the M. E. Church in the United States had gone, which had readily received and dispensed

any money for the benefit of the aborigines of the country through its missions; or for the advancement of higher education, through its denominational colleges, which the Legislature of the country might have at their disposal. But, to return, when it transpired, through the year, that grants had been made to, and accepted by the Presbyterian body and the Canadian Wesleyan Conference (Mr. Ryan's people), the Editor of the *Guardian*, as he thought in duty bound, denounced the proceeding.

400. No other body was mentioned, nor indeed was it then known that any other body had received any. Yet the Rev. John Barry, the Wesleyan Missionary, who had come to York in the place of Mr. Newlove, deceased, thought proper to take up his pen. From which it was disclosed that the Wesleyan Missionary Committee in London had been offered and accepted a certain sum to assist in extending its Missions into Upper Canada. Mr. B. was not satisfied in defending the body under the auspices of which he labored, but ran-a-muck against the *Guardian* and Upper Canada Methodists in general, denouncing them in no measured terms. The *Guardian* replied: and it is no feeling of partiality which leads us to say, that reason and moderation at least were on the side of the latter. This correspondence brought to view an aspect of the case which had not before presented itself. Yet, strange to say, no clerical or lay remonstrance was presented against the union from the Canada side, on this or any other ground. Mr. Barry did not make his appearance among the other European brethren at the approaching session of the Canada Conference in York; but was sent to the Bermudas, where he soon after died.

410. The increase during the Conference year 1832–33, did not appear, when the returns came to be made, so great

as the year before; but it was a noble one, compared with the number of agents employed: amounting to one thousand and forty, and making the total membership of the M. E. Church in Canada, on the eve of merging her name and energies in the Parent Body, no less than sixteen thousand and thirty-nine. And these at that time were a thorough class-meeting membership.

411. As to Wesleyan Methodism in Lower Canada, the stations and every thing else are, as usual, hard to determine. According to the British Minutes, Mr. Lang gave place to Mr. Hick at Quebec; Mr. Squires remained at Montreal; Mr. Hetherington's name continued in connection with Kingston; Mr. Turner gave place at St. Armand to Mr. Lang; Mr. Hick's place at Stanstead was supplied by Mr. Newlove's name, who was fated never to go there in person; and who supplied it, we have not the means of knowing. At Shefford, Mr. Booth gives place to Mr. Shenstone; and Mr. Booth himself goes once more to Odelltown, in place of Mr. Williams, who was appointed to Sheffield, New Brunswick,—never again to return to Canada. Hinchinbrooke is still left "to be provided for." Three Rivers has a name new to the Province, Ingham Sutcliff, with Mr. Knowlan as Supernumerary. Mr. Ginnis gives Mr. Knowlan credit for filling Three Rivers till 1834; and Mr. S. appears for the next year in Newfoundland. At Lennoxville, Compton, Hatley, and Barnston, "One is requested." About this time and for some time previously, those places were efficiently supplied by the afterwards celebrated Jason Lee, who, but for the circumlocution and delay that then attended the introduction of a colonist, however talented, into the regular ministry, might have continued to bestow his labors on his

native Province. The story of Mr. Lee, and also of Mr. Daniel Lee, his nephew, who it is likely also supplied some of the gaps that we find it so hard to provide for, is put forth in the following extract from Dr. Bangs' History of the M. E. Church in the United States, and from Mr Lee's Official Obituary, which was published in the American Minutes.

412. Dr. Bangs after referring to the origin of the movement to plant a mission among the Flat Head Indians of Oregon, which began in a deputation of four persons to the United States, inquiring for religious instructions, holds the following language :—" Soon after the announcement of these facts to the public, the excitement was raised still higher, by a most touching appeal made through the columns of the *Advocate*, by the late Dr. Fisk. In this spirited appeal, he inquired whether there were any young ministers who were willing to devote themselves to this work ; to brave the dangers of the wilderness ; to submit to the privations and sacrifices of a missionary among the Indians, and at the sume time, reap the rewards of such an undertaking? This call was soon answered by two young men, brought up in Lower Canada, one of whom had been partially educated at the Wilbraham Academy, and they had both recently entered the travelling ministry," [entered it as chairman's supplies.] " Having been used to hardships in their youth, and now giving evidence of their piety and call to the ministry, their services were accepted by the authorities of the church, and Jason and Daniel Lee, uncle and nephew, were appointed missionaries to the Oregon territory."

413. All the space we can give to their labors will be found in the following Conference obituary of the senior : —" Jason Lee, who is extensively known as one of the

pioneers in the Oregon Mission, was born in Stanstead, Lower Canada, 1803. He was converted to God under the labors of the Rev. R. Pope, Wesleyan Missionary; and five years after, having passed through many mental struggles, and feeling 'Woe is me, if I preach not the Gospel?' he commenced publicly calling sinners to repentance. He labored with the Wesleyan Missionaries in Stanstead and its vicinity till 1833, when he obeyed the indications of Providence, and engaged in the Oregon Mission. The same year, preparatory to his Missionary work, he was ordained; and he remained a member of the New England Conference till his death. Bro. Lee buried his first wife in 1838, in Oregon; and in 1842 his second wife also died there, leaving a little daughter, about three weeks old, who is now a lonely orphan in that distant country. He returned to the States, reaching New York city in May, 1844. He was appointed by the New England Conference agent for the Oregon Institute, for the benefit of which he intended to travel extensively for one or two years, and then return to Oregon. After suffering for more than seven months, he died, in strong confidence in the Lord, on the 12th of March, 1845, in the forty-second year of his age. He expired on his own home pillow, amid the scenes where in childhood he played, and the soothing and kind sympathy of loving relatives and friends. His monument is written in the history of the Oregon Mission and territory. 'His record is on high.'"

414. "One was requested" at Melbourne and the Indian settlement in the neighborhood, but who was sent we have not the means of knowing. We suspect the Wesleyans did not succeed very much with the Indians in that place. Four of the places mentioned in the Minutes of the previous year, appear not in this, namely, Dunham, Inverness,

New Ireland, Gaspe and Bay Chaleur, and Wesleyville; yet we know that the country about the last-mentioned place was supplied by Mr. Michael Curry, a hired local preacher. Some of the others were doubtless provided for in a similar way. The preacher designated to Gananoque was not sent, because of the Union negotiations.

415. The only information we get of the progress of the work in this department, we receive from the two following letters to the Home Committee. The first, from William Lunn, Esq., dated Montreal, Dec. 24, 1832, in which he says: "We have just been re-letting our pews and sittings for the ensuing year, the amount of which is £226." "The dreadful visitation we have had through the summer" (the cholera) "has led very many to seek the salvation of their souls." "The four preachers expected for the new circuits should be single persons; in which case, I have reason to believe, their expenses will be fully defrayed. Canadian villages in the neighborhood of Montreal are numerous, and are settling rather numerously with Protestants, who are now visited by local preachers, of whom we have seven; but this number is quite insufficient to answer the numerous and urgent calls. With regard to Wesleyville and the townships adjoining it, about 36 miles north from hence, I have lately written Mr. Alder respecting a local preacher, who settled there last summer, and who has, at the earnest request of the inhabitants, given up his trade to travel about to preach the Gospel to them, he and his family being supported by them. He has been useful, and has 120 in Society in the Circuit which he has formed, and in which he has placed himself under the instructions of Mr. Squire, intending as soon as a preacher shall arrive to retire and resume his trade. The inhabitants last summer purchased a horse for him, and have since purchased a fine piece of

land with which they have presented him. Although three good circuits can be formed in that direction, two preachers should be sent out for Wesleyville and Rawdon; the third for River du Chine, St. Therese, &c., twenty miles north-west of Montreal, where the inhabitants have engaged to support a preacher, and of which there is not any doubt; and the fourth for Quebec. I believe this was the number recommended by the last District Meeting. We cannot do with less."

416. Rev. Mr. Squire writes thus:—"God in His great mercy continues that gracious influence to this station, by which we have been distinguished for some months past. The increase of our Society, since the spring of last year," (his date of writing was February 16th, 1833), "is 180, besides many who have left us for distant parts of the country. It is supposed that nearly 300 souls have been the subject of justifying grace, in connection with us, within the last eight months." "We are much in want of Missionaries: the people are incessantly crying out for aid in the vicinity of this city. Three Missionaries are necessary adequately to supply them." There was a noble net gain of 606 in the District during this year.

417. The best transition that can be made to the important business of the Conference of 1833, is a statement of the state of the case with regard to Upper Canada, in the *Wesleyan Magazine* for September, 1833. "A very extensive field of usefulness is now opening in Upper Canada. The attention of the Committee has been particularly directed, for some considerable time past, to the religious wants of the inhabitants of that Province. The visit of Peter Jones to this country, for the purpose of soliciting support for the Indian Missions under the management of the Canada Conference, urged on the Committee the claims

which the interesting Aborigines of British America have on the Christian public of this country. The spiritual necessities of the tens of thousands of our countrymen who have latterly emigrated to Upper Canada have also appealed loudly to the Committee. A great number of those whom adverse circumstances had thus compelled to quit their native land, had been either members of our societies in this country or had sat under the Methodist ministry; and they naturally looked to the Missionary Committee at home for help. While these claims were under consideration, unexpected offers of pecuniary assistance in extending English Methodism in Upper Canada were made; and the engagements with the Conference of the United States respecting that Province being no longer in force, the Committee determined on making preparations for sending ten or twelve Missionaries thither. Two were immediately sent; one to York, the seat of Government, where a number of persons had built a chapel, and were waiting in hope of our sending a Missionary to occupy it; and the other to an Indian settlement on the River St. Clair, where he commenced his Missionary labors under the auspices of the Lieutenant-Governor, Sir John Colborne. At the same time, the Rev. Robert Alder, who was going as the representative of the Committee to Lower Canada, was directed to visit the Upper Province also, in order to obtain information for the guidance of the Committee in the appointment of other Missionaries whom they had determined to employ there. On his reaching Upper Canada, Mr. Alder was invited to attend the Conference of the Methodist Episcopal Church, then about to be held, and where the subject of our Missionary operations in that country was to be taken into consideration. After much deliberation, the Conference, apprehending that evil might arise from two bodies of Methodists carrying on their respective plans independently of each other, and persuaded that our common object, the spread of true religion in Upper Canada would, under the divine blessing, be much more effectually accomplished by placing the energies of both bodies under the same guidance and control, resolved to make proposals of union to the English Conference, and to place the whole of their missions under the care of the Missionary Committee. These proposals were met by a corresponding expression of kind and brotherly feeling on the part of the Committee. Immediately it was determined to delay sending more Missionaries into Upper Canada, till the result of this overture should be known; and, when the Rev. Egerton Ryerson, the representative of the Canadian Conference, arrived in London, and it was ascertained what were the state and prospects of the Indian Missions,—that there was no less than 1,200 converted Indians in Society and 2,000 more in the Indian schools, and that the resources of the Canada Conference were altogether inadequate to meet the expenses of carrying on the operations on so large a scale,—the Committee unanimously agreed to take these Missions under their management, and to allow a sum, not exceeding £1,000 per annum for their support, exclusive of the expense which may be incurred in carrying on Missionary operations among the destitute settlers. The entire question of the union has been taken up by the Conference, which heard with satisfaction that, through the divine blessing, the number of members in the Canadian Societies, including the Indian converts, has increased to 16,000; that there are 70 itinerant preachers and 80 chapels; and nearly £6,000 has been raised in the Connexion, by subscription, towards founding an Institute for general education. The Conference, concurring with the

Canadian Conference in their views as to the desirableness of avoiding even the appearance of collision, and in respect of the good which must result from a vital union between the two bodies, unanimously resolved to adopt the proposed plan, with certain modifications; and appointed the Rev. George Marsden to proceed immediately as its Representative to Upper Canada, in order to complete the necessary arrangements at the ensuing Conference there, sending with him as his companion the Rev. Joseph Stinson, formerly Missionary in Canada; and who, on the ratification of the union taking place, is intended to remain as the General Superintendent of the Missions in Upper Canada. On Wednesday, the 11th of August, Mr. Ryerson and Mr. Marsden took their leave of the Conference, and, with their companions, were solemnly commended to God in prayer; and on the day following they embarked at Liverpool for New York."

BOOK TENTH.

CASE AND HIS COTEMPORARIES IN A STATE OF UNION WITH THE BRITISH CONFERENCE.

1833-34.

1. THE Conference, according to the appointment of the General Superintendent, met in York, U. C., October 2, 1833. The first business done was of a legislative character, that is to say, the adoption of the Articles of Union as modified by the British Conference, all of which was done in the most strict conformity with the Constitution of the General Conference and the discipline of the Church. We give the articles below, and it will be seen by the date of the appended resolution of concurrence, that the whole was decided on within the first day of the Conference, so fully had the minds of the brethren been made up during the preceding year. They were passed "unanimously," and if our memory is not at fault, by a rising vote. This falsifies what has been said by some, that some of the members of Conference did not vote at all. Some who had not been so hearty for the Union, or for some of its details, the Rev. James Richardson in particular, when the measure came to be put as a whole, urged a unanimous vote, that a united front might be presented before the Connexion and the world. One member, it is true, was opposed to the measure, but he did not like to appear a dissident where all were

unanimous, and therefore withdrew from the house. This was the Rev. Joseph Gatchel, a superannuated preacher. He, however, made no formal protest, and his name continued among the list of the superannuated preachers for the ensuing year, and he received a superannuated allowance for the same. The minutes of 1834, debit him with £14 8s. 2½d. received on account of his salary. We now give the articles promised, notes and all :—

2. "Articles of Union between the British Wesleyan-Methodist Conference of the Wesleyan-Methodist Church in British North America :—

"The English Wesleyan Conference, concurring in the communication of the Canadian Conference, and deprecating the evils which might arise from collision, and believing that the cause of religion generally, and the interest of Methodism in particular, would, under the blessing of God, be greatly promoted by the united exertions of the two Connexions;—considering also that the two bodies concur in holding the doctrines of Methodism as contained in the Notes of Mr. Wesley on the New Testament, and in his four volumes of Sermons, do agree in the adoption of the following Resolutions :—

"I. That such a Union between the English Wesleyan and Canadian Connexions shall preserve inviolate the rights and privileges of the Canadian Preachers and Societies on the one hand, and on the other shall secure the funds of the English Conference against any claims on the part of the Canadian Preachers, is highly important and desirable.

"II. That, (as proposed in the second and third resolutions of the Canadian Conference) in order to effect this object, the Discipline, Economy, and Form of Church Government in general of the Wesleyan Methodists in England be introduced into the Societies in Upper Canada, and that in particular an annual Presidency be adopted.*

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* This is understood, both by the Canadian Conference and the Representatives from the British Conference, to refer to no other modifications in the Economy of Methodism in Upper Canada, than those which have taken place at this Conference, and that the Canadian Book of Discipline has heretofore provided for.

"III. That the usages of the English Conference, in reference to the probation, examination, and admission of Canadians into the Itinerant Ministry, be adopted.

"IV. That Preachers who have travelled the usual term of probation, and are accepted by the Canadian Conference, shall be ordained by the imposition of the hands of the President, and of three or more of the senior Preachers, according to the form contained in Mr. Wesley's 'Sunday Morning Service of the Methodists,' by which the Wesleyan Missionaries in England are ordained, and which is the same as the form of ordaining Elders, in the Discipline of the Canadian Conference.

"V. That the English Conference shall have authority to send, from year to year, one of its own body to preside over the Canadian Conference; but the same person shall not be appointed oftener than once in four years, unless at the request of the Canadian Conference. When the English Conference does not send a President from England, the Canadian Conference shall, on its assembling, choose one of its own Members.

"The proposal of the Canadian Conference is understood to include, as a matter of course, that the President of the Conference shall exercise the same functions generally as the present General Superintendent now actually exercises: he shall not, however, have authority to appoint any Preacher to any circuit or station, contrary to the counsel or advice of a majority of the Chairmen of Districts, or Presiding Elders, associated with him as a Stationing Committee.

"VI. That the Missions among the Indian tribes and destitute settlers which are now, or may be hereafter, established in Upper Canada, shall be regarded as Missions of the English Wesleyan Missionary Society, under the following regulations:—

"1. The Parent Committee in London shall determine the amount to be applied annually to the support and extension of the Missions; and this sum shall be distributed by a committee, consisting of the President, the General Superintendent of the Missions, the Chairmen of Districts, and seven other persons appointed by the Canadian Conference. A Standing Board or Committee, consisting of an equal number of Preachers and Laymen, shall moreover be appointed, as heretofore, at every Conference, which during the year shall have authority, in concurrence with the General Superintendent of Missions, to apply any moneys granted by the Parent Committee, and not distributed by the Conference, in establishing new Missions among the heathen, and otherwise promoting the Missionary work.

"2. The Methodist Missionary Society in Upper Canada shall be auxiliary to the English Wesleyan Missionary Society, and the moneys raised by it shall be paid into the funds of the Parent Society.

"3. The Missionaries shall be stationed at the Methodist Conference in the same way as the other Preachers; with this proviso, however, that the General Superintendent of Missions shall be associated with the President and Chairmen of Districts in their appointment.

"4. All the Preachers who may be sent from this country into the work in Upper Canada, shall be members of the Canadian Conference, and shall be placed under the same discipline, and be entitled to the same rights and privileges as the native Preachers.*

"5. Instead of having the Annual Stations of the Missionaries sent home to the English Missionary Committee and Conference for their 'sanction,' as is the case with our Missions generally, and as the Canadian Conference have proposed, the English Conference shall appoint, and the Parent Committee shall meet the expense of supporting, a General Superintendent of Missions, who, as the Agent of the Committee, shall have the same superintendence of the Mission Stations as the Chairmen of Districts, or Presiding Elders, exercise over the Circuits in their respective Districts, and shall pay the Missionaries their allowance as determined by the Conference Missionary Committee, on the same scale as the Canadian Book of Dicipline lays down for the Preachers on the regular Circuits;—but who being at the same time recognised as a Member of the Canadian Conference, shall be accountable to it in regard of his religious and moral conduct. This General Superintendent of Missions representing the Parent Committee in the Canadian Conference, and in the Stationing and Missionary Committees, the appointments of the Missionaries at the Conference shall be final.

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* The understanding of this article is, that the Canadian Conference shall employ such young men in Upper Canada as they may judge are called of God into the itinerant work; but should not a sufficient number be found in Upper Canada properly qualified, the British Conference will send out as many young men from England as ma be requested by the Canadian Conference.

"VII. That the Canadian Conference, in legislating for its own Members, or the Connexion at large, shall not at any time make any rule, or introduce any regulation, which shall infringe these Articles of Agreement between the two Conferences."

3. There was nothing in any of the above Articles which trenched on the privileges of the laity of the Church, and that, consequently, required the concurrence of the people before going into effect. It is true, the second Article provided that "the Discipline, Economy, and form of Church Government in general of the Wesleyan Methodists in England be introduced into the societies of Upper Canada;" and a draft of the amended Discipline was presented to this Conference, and adopted by it, so far as was in the power of the Conference. That is, the portion which required a concurrence of a certain proportion of the Quarterly Meetings, was held in abeyance till that concurrence should be received. For instance, it was proposed to substitute a Local Preachers' Meeting in each Circuit instead of the District Conference, which had existed since 1820. So, also, some difference in the manner of bringing an accused local preacher to trial was proposed. But many of the local preachers themselves had considered the District Conference as impracticable. The writer heard Mr. John Reynolds, of Belleville, a local elder, concur in this opinion so early as 1829. These proposed changes gave local preachers privileges in case of being brought to trial, which they never had before, and which neither minister nor member in the Church enjoys besides: namely, that of choosing half their own jury—a concession that never should have been granted. It is not to be denied, that these Articles of Union did deny the possibility of

ordination to any local preacher, who should enter on the office after 1833. Besides, the proposed arrangements gave additional rights to the laity in the constitution of District Meetings, in which the Recording Steward of each Circuit had a seat on all financial matters. All the changes affecting the local preachers and the rights of all other members whatsoever, if we may be allowed to anticipate, were submitted to the Quarterly Conferences during the ensuing year, and received more than the required majority.

4. The authority of the British Conference having been established to appoint a President, the Rev. William Case resigned the chair, and the Rev. George Marsden assumed the duty of presiding over the Conference. His appearance and eminent sanctity of spirit and manner deeply and favorably impressed the Conference at once. An uncommon unction attended his preaching; and some powerful prayer-meetings were held during the Conference.

5. The following is the record of his previous history and character, as afterwards given in his Conference obituary:—

"George Marsden. This venerable man was born at Manchester, March 16th, 1773. At the Conference of 1791, which met in Manchester, he was deeply convinced of sin during a most impressive service conducted in the Oldham-street chapel by the Rev. Joseph Benson; and a fortnight afterwards, obtained a clear sense of his acceptance with God through faith in our Lord Jesus Christ, when he had just received the sacrament of the Lord's supper, in the same chapel, at the hands of the Rev. Dr. Coke and the Rev. James Creighton. From this time he pursued a steady Christian course to the end of his days. He was soon engaged in different provinces of useful services; and as a visitor of the sick poor especially, under the direction of the Strangers' Friend Society, formed at the time in Manchester, he proved very assiduous and successful. Yielding at length to the convictions of his own mind, and the counsels of his friends, he began to preach; and, at the

Conference of 1793, was admitted on trial as a candidate for the ministry. He thus entered upon those more public duties which he was permitted to continue through so many years of pure, blameless, and honorable life. His personal piety was truly exemplary; distinguished by humility, faith, and patience, by a profound and habitual reverence for things Divine, and by the "charity' which 'never faileth.' As a counsellor, he blended kindness with fidelity, and he was firm and affectionate as a friend. The natural abilities which he possessed were improvod by reading, observation, and intercourse with others. His pulpit ministrations were clear, powerful, and rich in evangelical unction. He had a lively apprehension and knowledge of the great truths which our fathers gathered ont of the holy Scriptures, and he habitually dwelt on them with strong and persuasive earnestness. He also diligently followed up his pulpit labor by meetings for prayer, by pastoral visitations, by cottage services, and by any other means which time and opportunity allowed. He occupied several of the leading and most important stations in the Connexion, and was favored from the first with a more than ordinary degree of ministerial sucess. Many were indebted, under God, to his faithful instructions and admonitions, for the commencement of their spiritual life; many, for its growth and maturity. He belonged to that noble band of men who maintained our doctrines and discipline with wisdom and unfaltering resolution, in other days; and he was associated with them in great enterprises of Christian beneficence, at home and abroad. He particularly devoted himself to the support and promotion of Missions, and was for some time one of the General Secretaries of the Wesleyan Missionary Society. He also took a very lively interest in Chapel relief and extension, Christian education, and local charities. He was twice elected by the Conference to the office of President; and in the year 1833 he went, by the request and official designation of his brethren, as their messenger or Delegate to Canada."

It was therefore no small privilege to have such a man as the one above described, in the chair of the Conference. A public Missionary Meeting was held during the session of Conference, at which Dr. Rolfe presided. It was addressed by Messrs. Marsden and Stinson, and many others. The

Rev. James Richardson moved the adoption of the Report; and the Rev. Wm. Ryerson moved that the Society become auxiliary to the Wesleyan Missionary Society of England.

6. The routine business of the Conference was now taken up and despatched with great celerity and harmony. Full ministerial orders were given to no less than 21 brethren, whose ordination had been deferred for want of a Bishop; or who had received only deacon's orders, although for some time elected elders, for the same reason. In this transition from old ideas about Episcopacy, some were pleased to learn that Mr. Marsden had received letters conferring Episcopal authority on him from Dr. Coke, on the eve of the doctor's going out to India.

7. Six others were now received into full connexion, having completed ther probation. Among these might have been the Rev. Henry Wilkinson, but he declined coming forward for examination, preferring to remain another year on trial, that he might be better prepared and more worthy of the honor. So modest was the beginning of one so very distinguished afterwards.

8. Among the ten preachers received on trial, all have been introduced to the reader but four. The first of these was John Watson, an Englishman, tall and prepossessing, a witness, it was said, of "perfect love." He had been very useful in the revivals of the previous year on the Yonge Street Circuit, whence he had been called out. He was destined to reach the goal ere his race had well begun. John Law was a native of Ireland, not long in the country, who had been recommended by the Bay of Quinte Circuit. His native county was Fermanagh, where he was born in 1806, so that he was now 27 years of age. "Little is known of his early life in that country, except that, under the influence of early Christian nurture, he united with the

(Primitive) Wesleyan Society at the age of fourteen. For some time before coming to this country, in 1831, he was employed as a local preacher." Mr. Law was commanding in person, had a fair education, and medium abilities as a preacher. No one doubted his being a good, upright man. The third was of Scotch parentage, but born in Canada, one of a large family, betwen St. Catharines and Thorold, brought to God in a great revival. He was then very young, and destined to perform long services in the connexion. We speak of Peter Kerr. The remaining candidate was Moses Walker, "a Mohawk chief;" but of more than this we are not informed.

9. Two desisted from travelling, namely, John S. Atwood and John H. Huston: "the former, solely for want of health;" the latter, "at his own request," the Minutes say. The truth is, with regard to these brethren, as follows:—Mr. Atwood's health so soon improved, that I think we shall find he resumed Circuit work before the year was out, and was restored at the next Conference. (He travelled the Nelson Circuit.) Mr. Huston did "request" to retire, but it was after having received "notice of location," on the motion of the Rev. James Richardson, who had been his Presiding Elder, and who knew how hard it had become to station him. Mr. H., sooner than await the expiration of the notice, located at once. The Rev. Thos. Madden was now placed on the superannuated list. We shall have one more entry to make concerning him, and then part company with this able and dignified servant of God till the resurrection of the just.

10. Rev. Egerton Ryerson resumed the Editorial chair at the *Guardian Office*; Mr Richardson was restored to a District again,—a new one, called the York District; Mr. Metcalf remained on the Niagara, which absorbed the

London; Messrs. J. Ryerson and Green continued on the two several Districts which they had occupied the year before, the Bay of Quinte and Augusta.

11. Mr. Wright crossed the Lake to Stamford, and had E. M. Ryerson for his colleague. Mr. J. Evans moved eastward to St. Catharines, and had young Baxter for his helper; Wm. Griffith remained at Canborough, but what colleague he had, if any, at this writing we do not know; H. Wilkinson comes to live at Hamilton, and superintends the Ancaster Circuit—he has his last year's colleague; his old Circuit, Long Point, is supplied by Messrs. Biggar and Watson. Two young men, Samuel Rose and Peter Kerr, supply the old Westminster Circuit. Mr. Beatty is released from the agency of the Academy, and sent far west to London; "one was wanted" for his colleague. How that want was supplied the reader will learn, but it was a year of excessive trial to poor Mr. Beatty, as will yet be shown. A new name had crept into the Minutes in connection with the Thames: this was John Burgess, who, nevertheless, does not appear among those received on trial. He was probably only a Presiding Elder's supply, whose name by accident had been transferred from the newspaper to the Minutes. He was a Canadian, and a western man; and, so far as we have learned, he had great originality and energy of character, but not much education. He was gifted, and noted for doing eccentric things. If we mistake not, he was rather well received, if not popular, during this year. Horace Dean went from the Thames to Gosfield, but his assistant's name is a secret to us. A reliable man took the Oxford Circuit this year,—we refer to Mr. Phelps. Goderich was made a separate Circuit this year, and John Bailey's name stood in connection with it. Mr. B. had been received on trial in 1830; consequently, as the

probation was then only two years, he should have been received into full connexion at the Conference of 1832; but his examination was so defective he was continued on trial. At the Conference of 1833, he was found in nowise improved, and he was too old to expect improvement in him. For the sake of his family and friends, he was not "dropt," but continued on trial, with the distinct understanding, that as he was to receive an appointment adjacent to his family residence, he would not come forward at the end of the year for reception, but quietly retire into a local sphere. He did not, indeed, come forward; but how he improved the influence which this appointment gave him, we may yet have occasion to state.

12. Mr. Irvine was continued at York, and the name of Joseph Stinson, the new Superintendent of Missions, from England, was associated with him. Dumfries was supplied by Conrad Vandusen and Thomas McMullen, who pronounces his superintendent "a cheerful, good man, and a good and useful preacher." Nelson was to have been supplied by Bissel and Williston, but Mr. Bissel was detained at his original home with some temporal matters, and went not to his Circuit. Mr. Atwood supplied it; and it so happened that Mr. B. never itinerated again. One name only stood in connection with the old Toronto Circuit, namely, the youthful Thomas Fawcett; but the charge was given to a located minister, whose name does not appear; this was the Rev. Zenas Adams, whose history has already been given. Mr. Corson remained at Yonge Street, and Mr. Stoney was transferred to it from the other side of the lake. We shall see they needed all the wisdom they could command. Mr. Miller came out from the Simcoe Mission to Albion. Whitby was divided: its residuum enjoyed the labors of Mr. Waldron, who had thus returned among his

wife's friends. Brock was constituted a separate Circuit, to be supplied. The supply was a good soldier of the cross, who had served his earthly sovereign as well. This was David Hardie, late of the 79th Highlanders— a Scotchman of course, and very devoted to his work—peculiar as a preacher, but a good one notwithstanding.

13. The Rev. Wm. Ryerson came up from Brockville to Kingston; and Mr. W. Smith went from Kingston to Brockville. Mr. Whiting had Mr. Musgrove to help him on the Bay of Quinte Circuit; and Mr. James Currie went to the assistance of Ferguson, on the Waterloo. Mr. Heyland remained at Hallowell with only one colleague, the dimensions of the Circuit being somewhat reduced. Belleville was made a Station, and the Rev. J. C. Davidson was its first stationed preacher. Cobourg took Mr. Bevitt, in place of Mr. Davidson, with Mr. R. Jones. Cavan received to itself two preachers, Messrs. Law and Harmon. A new Circuit was created out of the Hallowell and Cobourg Circuits, and called Murray, to which Mr. G. Poole was appointed—the Carrying Place, we believe, was the residence of the minister. The country parts of the Belleville Circuit took the name of Sidney, resuming Marmora, which had been a separate mission the year before; and James Norris and Heman Davis were appointed to it. We should have said, under the previous year, if we had known it, that Wm. Young was Marmora's preacher in 1832–33. Joseph Reynolds was among his converts.

14. We have seen how Brockville was provided for. Augusta had two young married men, Alvah Adams and Simon Huntington. Ezra Healey went back among his old friends in Matilda. The "wanted one" for a colleague proved to be a young Canadian of a respectable family, and very much devoted to God. We speak of V. B. Howard,

son of Dr. Howard, long a member of the Canadian Parliament in an early day. Mr. Black, on the Ottawa, also wanted a colleague, and through the intervention of the writer, the Presiding Elder obtained one - a young man lately from England, born in the city of Exeter, in 1809, then following the trade of a printer, in Montreal. This was Geo. Frederick Playter, a man of undoubted integrity and piety, who had received a good education, and had been almost slavishly devoted to study all his life. This man was destined to lay the Connexion under very considerable obligations in after life, although he was never fully appreciated, or occupied so prominent a place as he was adapted to fill. Had he been a little less of the recluse, and had he possessed a little more pastoral energy, the result of his labors would have been very different. He was a clear, terse, and satisfactory preacher, very correct, who dealt very much with the conscience. Had he possessed as much passion as point, he would have been very powerful. John Carroll remained at Bytown, and W. H. Williams at Richmond. The same may be said of Perth and Mr. Patrick. Mr. Brock remained at Mississippi, but he had the superintendency of Bonchere as well, which had a Presiding Elder's supply, in the person of a strong, zealous man, not very young, though a bachelor, a tried Methodist, possessed of some property, who also was the son of a member of the first Canadian Legislature, and one elected by the acclamation of his neighbors. We are speaking of our athletic and bluff, but genial friend, Stephen Brownell, who performed wonders in that back country. No one knew how to engineer for it better. Two lively preachers supply Rideau—Shaler and Warner. Young McFadden was put in charge of Hull, and did well. Mr. Wood remained at Elizabethtown, and had A. Hurlburt for his colleague.

Prescott was continued a station, and Mr. McNabb succeeded to it, and was much beloved.

15. The Missions, by the new *regime*, constituted a sort of separate District, presided over by Mr. Stinson, and were provided for as follows :—The Rev. W. Case's special residence and charge was the Credit, but he was also designated "General Missionary to the Indian Tribes, who will also pay attention to the Translation of the Sacred Scriptures into the Indian Languages." No appointment, short of the position he had held, could have been better adapted to his tastes and habits than this which he now received, and none in which his special qualifications could have been better made available to the advancement of the evangelistic work of the Church. Peter Jones also was to reside at the Credit, and to visit the Indian Tribes under the direction of the Superintendent.

16. An old itinerant, Samuel Belton, was sent to Lake Simcoe. His wisdom and patience peculiarly adapted him to manage these children of the forest. He was to visit Coldwater Mission. As Belleville was only a station, its minister was supposed to have time to visit Grape Island. The necessity for a resident missionary was superseded by the experience of the teacher, Mr. S. Hurlburt, who was the Missionary in every thing but name. The Rev. D. McMullen remained at Rice Lake. All the Rev. E. Adams's time was given to Muncey Mission, as he was now relieved of the District. This enabled him to release his son-in-law, Mr. T. Hurlburt, to go to Sahgeeng in the place of the devoted Benham, removed out of the country. He started somewhat late in the Conference year; and this is his account of the matter :—"Left Muncey, April 4th, 1834, for Sahgeeng, in a large black walnut canoe I had made with my own hands, because there was no road across the

country. I floated down the Thames, and coasted around by the River St. Clair and Lake Huron to Sahgeeng. When I took Muncey Mission there were about fifteen members, just emerging from heathenism; when I left, there were eighty-five." Amherstburg was to be provided for, and we surmise it was supplied by the Gosfield preachers, Mr. Dean and his colleague, who, we are now satisfied, was C. G. Grand River still retained Mr. Messmore. The Mohawks of the Bay of Quinte were "to be visited by the Belleville preacher on week days." The teacher, Mr. Johnson, was qualified to watch over them statedly. Two energetic young married men gave their energies as agents to the collection of funds for the Academy: these were the Rev. Messrs. Allison and Ephraim Evans. The former took the eastern part of the province, the latter the western.

17. The account we have given of the Conference and the ample provision made for supplying the work, we naturally would have thought augured future prosperity. So thought some of the wisest at the time, who had not been before so sanguine of the union measure. This will appear from the following short extracts from the valedictory of the retiring Editor, the Rev. James Richardson, never given to view matters in rose-color.

> "The Conference closed the important, interesting, and difficult business of the Session, at one o'clock this day. Notwithstanding the multifarious and highly important matters transacted, the Session has been distinguished for an unusual degree of order, peace, and unanimity in its proceedings; and we trust the Ministers go forth to their respective appointments and labors with renewed vigor, animated with the cheering prospect of an abundant harvest of souls the ensuing year. The net increase in the societies, during the year past, amounts to 1,138 souls. To God alone be the praise and glory! In reference to the momentous change in our relations and economy, arising from the union effected with our trans-atlantic

brethren, we would just remark, that the whole is adjusted and settled on that basis which we hope may prove as durable as time, and as beneficial to the interests of true religion as the most ardent wishes of its best friends can desire. And we trust the good sense of every member of our Church will lead him to see the propriety of cordially assisting, in the spirit of Christian love, to carry into effect as extensively and fully as possible the arrangements of the Conference in relation to the union; and that no personal, private, or party considerations whatever will, in the least, be permitted to hinder or interrupt the good understanding which now happily exists between the British and Canada Conference; upon which, under God, the permanency and prosperity of that branch of the Church of Christ in Canada, denominated Methodist, principally depends. It becomes us to observe, that when the preliminary arrangements for effecting the union were under consideration, we were not without our fears for the results. Not in fear of a union with our British brethren, for this we have considered most desirable from the first, but it appeared to us that the measures proposed and adopted to obtain it, were not advisable or expedient, and would ultimately fail of the desired end; but we are now free to confess, and happy to find, that our fears were groundless; and we are fully satisfied that the best arrangement and disposition of this important measure is made that the respective circumstances of the two connexions would possibly permit. To this favorable result we are greatly indebted to the prudence, wisdom, and piety of those to whom the management of it has been committed by their respective Conferences. In the Rev. Mr. Marsden the Canadian Conference has found, not only a respectable and judicious representative of the British Conference, and an effective President of their own, but a kind, paternal counsellor and friend. May the choicest blessings of Heaven attend him and prosper his way, not only to his native country and the affectionate embraces of his family and friends across the great waters, but throughout the days of his pilgrimage, till his Divine Master shall be pleased to say, "Come up higher, and enter into the joy of thy Lord!"

18. But alas! what was so good in the inception, was made the occasion of a great deal of harm. First, as to the interior of the church itself, there were some persons

(at first only a few) opposed to the union, or some of its details, but they exemplified a most tireless industry to inoculate as many as possible with their own disaffection; and many persons were brought to think their rights had been invaded, who, but for these persistent efforts, would not have suspected they had been injured at all. It began with certain local preachers, some of whom had been employed under Presiding Elders, and who aspired to membership in the Conference, but they had been thought too old, or otherwise disqualified for admission into the regular ministry of the church.

19. The writer never heard of but one person opposed to the union, absolutely and on principle, before the Conference of 1833. This was the Rev. David Culp, a located minister, a very worthy man in his way, but certainly not distinguished for very broad views of church matters. He had travelled about twelve years in all; and his active ministry had comprehended the whole period of the "invasion," as he would have called it, of the Upper Province by the British Missionaries, at which time his mind had become very much prejudiced against British Methodism. He had been located about eight years at the time the union was effected, during which time he had shown a disposition sometimes to criticise the travelling ministers somewhat.

20. According to Mr. Webster's history, a short time after the consummation of the union, Mr. Culp called meetings about the "head of the lake," near which he resided, "which were approved and attended by several of his brethren." "On the 18th of December, 1833, a little more than two months after the York Conference, a public meeting was held in Saltfleet, at which a decided stand was taken against the terms of the union." It purported to be

a "meeting of the local preachers of the Methodist Episcopal Church." Of this meeting Mr. Culp was Chairman, and Mr. Aaron C. Seaver, Secretary. But the *Guardian* averred, from information received from parties on the spot, that the meeting was attended by but three local preachers besides their two selves, five in all, and these, when assembled, constituting a meeting no-wise provided for by the discipline of the church.

21. "Another meeting was held on the 9th of January, 1834, in the old meeting-house on the Governor's road, township of Blenheim, at which the proceedings of the Saltfleet meeting were discussed and sanctioned." [Webster.] It is but just in connection with the account of this meeting to place on record the following extract from the *Guardian* of March 19th, 1834, which speaks for itself :—

"CORRECTION.—The following letter from an esteemed local preacher of long and respectable standing will be read with interest and satisfaction by the friends of the church who are acquainted with him, as it shows the unworthy measures which have been adopted to create disturbance, and that they are without the slightest sanction from such pious and intelligent brethren as the author of the following note—notwithstanding the unauthorized and unhallowed use which has been made of the name. The best of men in the same church may differ in opinion on prudential matters ; but they will be far from making such difference of opinion a ground of schism, or of such defamatory and separating resolutions as adopted by certain local preachers (who have, by their own avowal, separated themselves from the church, and have no right to take part in its proceedings) met at the Governor's Road referred to below. Men of candor and principle, founded on intelligence, feel too much of the spirit of genuine liberty and liberality to cherish or give utterance to such sentiments of anti-Methodism and narrow-hearted intolerance."

"Burford, March 9th, 1834.

"DEAR BROTHER,—Having lately heard that my name is used in many parts of the Province as sanctioning the resolutions passed at the Local Conference, held on the Governor's Road, the 9th and 10th of January last, I take this method of informing the public, that I, as Chairman, signed the resolutions, yet protested against them *in toto* at the time, and disapproved of the course pursued by the local brethren at their meeting, and still do. I assembled with others, expecting the meeting was called for the purpose of having our grievances redressed; but finding this not to be the case, and rather a separation intended, my mind was grieved, and had to lament that I took the chair.

"I remain, yours in the bonds of Christian love,
"Rev. E. Ryerson." "ABNER MATTHEWS."

22. "One day later than the Blenheim meeting, the 10th of January, 1834, another meeting was held at Belleville, in the proceedings of which sixteen local preachers from that section of the country took part." [Webster.] Their proceedings, however, seem not yet to have been so extreme as those before mentioned, and to have turned upon details affecting local preachers, and a misapprehension of the guarantee in the Articles of Union for the continuance of the privileges of existing local preachers. Certain it is, that the principal actors in it practically declared their adhesion to the new order of things till after the ensuing Conference. They sat in the Quarterly Meetings in which the changes were discussed.

23. "On the London Circuit a still more decided stand was taken than there had been at any of the places previously mentioned. Here the preachers appointed at this Conference" (1833) "to that Circuit were rejected by the Quarterly Conference, held January 25th, 1834, because, being an official board of the M. E. Church, they deemed they could not consistently receive as their preachers persons who were ministers of the Wesleyan Methodist Church in British North America; and, accordingly, that the work might suffer as little as possible, the Rev. John Bailey, who

had already travelled some years in the Connexion, was requested to supply it as far as was practicable, which he did." So says Mr. Webster's History.

24. It was our intention to have passed these events over slightly; and, especially, out of respect for his highly respectable friends, to have touched upon Mr. Bailey's very questionable course as little as possible; but after the above erroneous version of the case, the interests of historic truthfulness compel us to enter into this matter a little more fully. First, then, with regard to Mr. Bailey himself, in confirmation of what we said relative to his position at the previous Conference, when his name was mentioned in connection with the report of the Committee on examinations, the following was the minute adopted: "John Bailey was not received, his examination, as to qualifications, not being satisfactory. It was resolved that the Presiding Elder be allowed to employ him during the year, should the work require it." Thus was he practically discontinued. But subsequently some who sympathised with his wounded feelings and those of his family, pleaded for and obtained a reconsideration of his case, with the understanding that if his name was left on the Minutes as a probationer, with an appointment attached, he would, of his own free will, decline coming forward at the end of the year. With that view, the following minute was read:—"Brother John Bailey's case was reconsidered, and he was continued on trial!" His name was set down for Goderich, which had been connected with London, where his family resided, with the understanding that he and Mr. Beatty would travel the whole ground in conjunction. Now, there was nothing wrong in all this, if he had not thus assumed a trust which he deliberately betrayed. He was a man of fifty years of age, more or less; he had been both at the Conference where

the Union was proposed, and the one where it was ratified, and ought to have known whether he approved of the proceedings or not. There was no blame to him if he did disapprove, if, like an honest man, he had said so at the time, and not have allowed himself to receive work from a seceding Conference! But what did he do? He went back to London and did his utmost to alienate the people before Mr. Beatty, the newly appointed preacher in charge, his old friend, should have time to get on the Circuit and get acquainted, thus causing him infinite vexation and perplexity. Mr. Bailey succeeded in doing this by working on the fears and prejudices of good Mr. Mitchell and others who were more influential than himself. All this time he held the position of a preacher in connection with the Conference. By an incidental business note in the *Guardian* of Dec. 25th, 1833, we learn his paper was duly mailed to the London Post Office, with all the regularity of those of the other Circuit preachers. Secondly, as to the Quarterly Meeting which called out Mr. Bailey, it was not the regular Quarterly Meeting of the Circuit, for that was appointed to meet "Nov. 30 and Dec. 1," according to the Presiding Elder's printed plan in the *Guardian*, and this one was held so late as January 25, 1834. Nor was it a legal one, for it was presided over by a local preacher, and not by the proper officer. It may, for aught we know, have comprised a majority of the official members on the London Circuit, but it was not a legal Quarterly Meeting for all that. Thus, for nearly four months, had Mr. B. held the position of a Wesleyan preacher, and employed the influence the position gave him to divide a people he was expected to keep together.

25. Mr. Webster resumes: "Following out the plan proposed by the London Quarterly Meeting a general con-

vention was called, in order to ascertain what the state of feeling really was in the different sections of the Province." "The Convention met at Trafalgar, on the 10th of March, 1834, and continued sitting till the 12th. Though the attendance was not large, sixteen preachers only being present, the different sections of the work were pretty well represented." Then follow the resolutions they passed. This meeting was presided over by John W. Byam, who had travelled nearly two years, but had been discontinued for disciplinary reasons, about sixteen years before; he had, however, for several years regained a respectable standing as a local preacher. Of Mr. Seavar, who acted as secretary, we know nothing beyond this, that he was a local preacher.

26. Here is the *Guardian's* account of this meeting following closely upon the time of its being held: "The business, we learn from a person present, began with seven persons. The number, when our informant left, on the second day, had been increased to sixteen. Six of these sixteen we know have sought to be employed in the travelling connexion, but were not called out for want of requisite qualifications, or other hindrances; and three of them, we learn, were licensed to preach at the last local Conference." There were no travelling preachers there, unless Messrs. Gatchel and Bailey were present. These are all the meetings we know of having been held of a similar kind before the Wesleyan Conference of 1834.

27. But troubles from without followed upon the Union, as incidentally growing out of it. The opposition of the Canadian Methodist ministers individually, and the Conference as a whole, in common with all other classes of Protestant Dissenters, to an endowed and dominant Church in the colony, led them, as we have elsewhere said, to an advance on the original testimony of Methodism; that is, to the

avowal of the doctrine of extreme and theoretical "voluntaryism," as that word is generally understood. This doctrine, so far as we can perceive, from a re-examination of his editorials, was never so distinctly avowed by the Rev. Egerton Ryerson, who had for the longest period edited the organ of the body, but what, on a close analysis, they would bear another construction, although their *prima facie* aspect was that of pure voluntaryism. But the Rev. James Richardson, a direct and downright man, who conducted the paper the year previous to the Union, while perhaps less disposed to meddle with purely political questions than his predecessor, on the subject of the unscripturalness of Religious Grants, appeared to us more explicit, and gave no uncertain sound.

28. This having been the course pursued, whatever they might have thought, if they had been left to themselves, the majority of the Methodist people, and the Nonconforming community at large, had been educated into the belief that it was derogatory to a Church, under any circumstances, to touch a penny of public money, given for a religious purpose. Therefore, when it was known that the Canada Conference had allied itself to a body which had received such a Grant, the extreme opposition papers, such as the *Colonial Advocate* and *Cobourg Reformer*, with several others, taunted the Methodists with receiving a bribe, a point upon which their sense of honor was easily touched. And it is remarkable that several of the extreme Tory, as well as the extreme Radical papers, made the Union a ground for assailing the Conference. On the part of these last, it was hatred to Methodism as such, and nothing else.

29. The first thing, therefore, which placed the Conference and its organ in embarrassment, was this apparently new aspect with regard to Government Grants to Religious

Bodies. The sum already noticed as given to the British Wesleyan Missionary Committee, to be expended on their Missions in Upper Canada, before the Union, had not, now that the Union was consummated, been either withdrawn or given up, but was about to be laid out on the Missions served by the members of the Canada Conference. But then, those Missions, according to the Articles of Union (see Article VI.), were to be "regarded as Missions of the English Wesleyan Missionary Society," and the "Parent Committee in London" were "to determine the amount to be applied" for their "support and extension," while the "monies raised" by "the Missionary Society in Upper Canada" were to be "paid into the funds of the Parent Society:" it was therefore a matter which the Canada Conference could not control or touch. Farther, no preacher's salary was affected by the Grant; for he had a claim on the London Committee for that salary, irrespective of the sources from which they obtained their funds. Besides, the Representative of the London Committee undertook to show, that a sum equal to that received from Government was expended on the Indian Missions for schools and churches beyond what was paid for the support of Missionaries.

30. There was another element of difficulty in this matter. Liberal politicians, who laid but little stress on the religious aspect of the question, maintained it was politically wrong. They took the position, that the Executive Government had no right to the control of the fund out of which the money was paid, "The Casual and Territorial Revenue." They said the Legislature and not the Crown should have the disposal of it. To this the recipients of the Grant replied, "So far the Crown has had the disposal of it, which is a presumption of its right; and when

you politicians get it placed on another basis, then we will submit to the altered circumstances of the case. In the meantime, so long as the Executive does not seek to control our Missions, we must regard the money as a subscription, as much so as any other money we receive. We cannot guarantee the honesty or lawfulness of the methods by which all our other subscribers have obtained the money which they have given us to carry on our Missions." These were arguments hard to answer, which began to modify the original views of the Canadian Methodists. In the meantime, the discussion had anything but a good religious effect on the Connexion.

31. But there were other Connexional troubles still more directly political. It cannot be denied, that as the Methodists, in common with all other religious bodies not of the so-called Church of England, had received the assistance of Liberal politicians and editors of papers in obtaining their religious rights, so those political men expected the assistance of Methodists in obtaining their political rights or objects. It led to a fraternization between the two, which caused the Methodists, in many cases, to become too much interested in mere political partizanship. They reverenced the editors above indicated, and those editors expected their *ipse dixit* to be received. Therefore, when the Editor of the *Guardian*, not many weeks after the consummation of the Union, published "Impressions made by his late visit to England," in which he expressed a change of his estimate of some public men and measures in England; although dispassionate men thought the "Impressions" very just and discriminating, Mr. McKenzie, in the *Colonial Advocate*, denounced Egerton Ryerson and the *Guardian* as having "gone over to Dr. Strachan, press, types, and all." Upon which the whole pack set upon him in full cry. It was in

vain he explained and gave a categorical summary of his political creed, no explanation was deemed satisfactory, and the Conference and the Union came in for the blame of the political defection. The annoyance to the preachers, and embarrassment in their work, no person in this day can imagine. For the writer is bound to say, that while those of the Conservative school of politics would tolerate their ministers in holding opinions different from their own, those of the extreme, so-called, Liberal school of politicians would show no toleration to a minister whose views did not accord with their own. These two sources of agitation were all that made the disaffection of the Local Preachers formidable; for few sympathized with them in their demand for orders and a Conference; while the demand for the maintenance of Episcopacy was an after thought, as the one essential to a claim for the Church property, in setting up a rival Conference. The Canadian Connexion had never had an Episcopos—they had no feeling of loyalty to it to shock; and it would be easy to prove, that some of the most prominent of those who made it their battle-cry in the work of division, had spoken against the institution and its continuance. But we are anticipating and must check our pen. All the positions we have taken could be illustrated and substantiated with chapter and verse to an indefinite length, but our limits absolutely forbid it.

32. Nevertheless, the walls were built up even in these troublous times, as the following extracts of letters to the *Christian Guardian* during the year indicate :—

> "St. Catharines Circuit.—The circuit enjoys rest. The members manifest stability, and evince, by the reception given the preachers and their conduct toward each other, the spirit of the Gospel of Jesus. The cry around appears to be, 'Lord, revive thy work,' and we are expecting that He will, as well as praying that it may be even so."

"From the Rev. Rouley Heyland, dated Hallowell, (Midland District), January 6th, 1834.—I have great pleasure in being able to say that the Local Preachers and Exhorters, as far as I know, on this circuit, highly approve of the regulations to have a regular plan of Sabbath appointments prepared in connection with, and under the direction of the Superintendent, and are solicitous to act upon the plan immediately. We have some religious encouragement here; and our people are praying for the revival of the work of the Lord in their own hearts and on the circuit. The people of our charge appear to be as rationally and as firmly attached to our Conference and to Methodism, as any I have labored among since I commenced the itinerant life. I hope you will continue, through the columns of the *Guardian*, to hold up to merited reprobation all insidious attempts to subvert the government of our Church, and to spread anarchy and discord among us. May the Lord endue you with all the wisdom, patience, and benevolence which are requisite to a successful discharge of all the important duties imposed upon you"

"From the Rev. Henry Shaler, dated Merrickville, (Augusta District), January 5th, 1834.—I hope soon to be able to give you a general account of my circuit; at the present I would only say, we are thankful to God, that religion on the Rideau Circuit appears to be progressing, and extending its benign influence through all opposition."

"From the Rev. Wm. Griffis, dated Grimsby, (Niagara District), January 9th, 1834.—I hope you will excuse me at this time for haste or brevity. I would just say times are better here, thank God. I will tell you more soon."

"From the Rev. Horace Dean, dated Gosfield Circuit, (Western District), January 6th, 1834.—You are doubtless anxious to hear something from the state of this circuit. In respect to religion I think it is on the rise. We have peace in all our borders. The Union is well received. Not one has left the Church in consequence of it; but we have had some additions. I fervently hope and pray that we may be multiplied more abundantly. I think we have ground for hope in this part of the vineyard of Christ. As it respects the *Guardian*, you will perceive by this, that but one has discontinued on account of your course. I am grateful to Almighty God that circumstances so strange and unlooked for have conspired to bring out our true character as a Church, and at once deliver us from the designs of men, who had nothing to lose and everything to gain. That has been accomplished in a few short months, which I had often thought would require years. In these sentiments I am not alone in this part; but I believe it is the unanimous voice of my brethren in the Gosfield Circuit, especially the official brethren, when I say, in the strength of Israel's God, go fearlessly on in the way you have begun, and you shall have our prayers and support.'

"From the Rev. A. Green, dated Bytown, January 5th, 1834.—I have now got round my District, with the exception of two circuits, and I am happy to find that the cause of God is, in some degree, gaining ground. The proposed amendment of the Discipline with reference to Local Preachers and District Meetings, has been adopted by ten Quarterly Meetings on the District, and will, I have no doubt, pass the other two, when I have an opportunity to lay it before them. I wish you to send me the earliest advice of the success of these resolutions in other Districts; for as soon as they pass we wish to act upon the plan they propose."

"From the Rev. E. Healy, dated Matilda, January 3rd, 1834.—The Lord is reviving His work in this circuit. The classes are lively; a goodly number of souls have been recently converted. Last Tuesday evening the anniversary meeting of the Temperance Society was held. Temperance triumphed; above 90 were added to the Society. I believe the Matilda Temperance Society now numbers 550 members."

"Extract of a letter from the Rev. J. Stinson, dated Hallowell, February 11th, 1834.—By permission of the individual to whom the letter was addressed, we present our readers with the following extract, believing it will be as acceptable to many of them as it was interesting to us. It was not designed for publication—containing a simple narrative of the first part of Mr. S.'s tour, addressed to a private friend.—EDITOR.

"I arrived at Cobourg the day after I left York, and was kindly received and entertained by Mr. and Mrs. B. On Sunday morning I rode down to Rice Lake, and held the Quarterly Meeting. The chapel was very full of Indians and white people, and we had an excellent meeting. The Indians were very happy, and it was most pleasing to hear them sing the praises of the Lord, and tell His love to their souls. On Monday I rode 25 miles back in the woods to a place called Mud Lake, where I preached to a few Indians in the afternoon. In the evening I preached in ball room, at a village about nine miles from Mud Lake, called Peterborough. The congregation was large and very attentive, and I hope good was done. There were several English settlers at the meeting, who appeared to be much pleased to see and hear a countryman of their own in this woodland village. On Tuesday I returned to Cobourg, and preached in the evening. Here I met with Mr. and Mrs. A. and Mr. and Mrs. S.—all arrived safely. On Wednesday afternoon, Mr. and Mrs. Armstrong and I rode to Colborne, breakfasted together on Friday morning at Brighton, and parted—they to Hallowell, and I to Belleville. On Friday I rode down to the Mohawk Mission—preached to the Indians, and returned to Belleville in the evening. On Saturday, Bro. Case and I went to Grape Island, where he preached in the evening. On Sunday I preached in the morning, and we gave the Sacrament to the Indians, and held a Lovefeast. A very good meeting we had. In the evening we held a Missionary Meeting at Belleville. The house was full, and it was very hot—people very attentive—collection £8 ; pretty well for one collection. On Monday I visited the school at Grape Island, met the leaders, and rode to Demorestville in the evening, where we held a Temperance Meeting. This morning I left Demorestville in company with Bro. J. Ryerson. Here we are to hold a Missionary Meeting this evening ; and judging from the size and apparent wealth of the place, I expect a good collection. In the morning I shall leave this place, if all be well, for Kingston, and from thence shall proceed to Brockville on Friday. I am tolerably well, except a slight cold. The people are very attentive and kind to me."

33. The following letter, in the *Guardian* of February 17th, 1834, is not only indicative of the state of the work, but shows that, far into the year of which we write, the four gentlemen whose names are in Italics, and who claimed the chapel in Belleville as Episcopal Methodists, co-operated with the Conference of the Wesleyan Church. The extracts that follow speak for themselves :—

"BELLEVILLE MISSIONARY MEETING.

"DEAR BROTHER,—I am requested to give an outline of a Missionary meeting held in our church on the evening of the 9th instant, at half-past six o'clock. The bell rang, and the people assembled in great numbers. A hymn was sung, and prayer offered up by the Rev. Mr. Stinson. T. Parker, Esq., being called to the chair, the object of the meeting was made known, after which the following resolutions were submitted and adopted :—

"1st. That such is the darkness and wretchedness of a great part of the human race, that it is the duty of all Christians to exert themselves to the utmost to extend the influence of the Gospel of our Lord Jesus Christ.

"2nd. That the success with which it has pleased Almighty God to crown the labors of Christian Missionaries in general, and the members of the Wesleyan Missionary Society in particular, demands our heartfelt gratitude.

"3rd. That the following persons be appointed a committee to forward the objects of the Belleville Auxiliary :—*John Reynolds*, Secretary ; B. Flint, Treasurer ; Messrs. *P. G. Selden*, *J. Brickford*, W. Ross, A. Youmans, B. Ketchison, and *Dr. Walton*.

"The meeting was addressed by the Revs. J. Ryerson, Norris, Case, and Stinson. The inhabitants having but a short notice of the meeting, the collection amounted to only a little over $30. It was evident that the congregation felt interested in the noble cause of missions. One gentleman, a member of the Church of England, not having any change with him, placed a penknife on the plate, and the next morning redeemed it by handing us four dollars. A young lady on seeing the plate passing, ran home, and directly returned with a dollar in her hand, which she placed on the table, thereby manifesting her cordial desire to the support of Missions.

"Four ladies are to be the bearers of a subscription ; and while they are presenting it to our very generous and philanthropic inhabitants, we hope that they will, as heretofore, distinguish themselves in acts of benevolence.

"I am, Rev. Sir, your very humble servant,
"JOHN REYNOLDS."

"Mr. EDITOR,—To the glory of God and for the information of His people, I wish to state that the work of sanctification revived on the Ottawa Circuit during the fall of last year. It is still progressing. Several professors have of late obtained that perfect love which casts out all slavish fear, and they now know that holiness and happiness are inseparably connected.

"While our people in this circuit rejoice on account of the Union, many of us are inclined to express our surprise at the conduct of some from whom we expected better things, who in their opposition to the above measure, have returned evil for good.

"Yours truly,

"John Black.

"*St. Andrews, Ottawa County, Feb. 7th,* 1834."

"Extract of a letter from the Rev. George Pool, dated Murray, February 17th, 1834.—We have some times of refreshing coming down from the Lord. We have taken eleven on probation during the last quarter."

34. We try to find room for the following letter, because it shows that some of the local preachers had the penetration to see that the abolition of the old impracticable "District Conference," and the substitution for it of a Local Preachers' Meeting in each Circuit, not only served the ends of justice and purity, but was really a great boon to themselves.

"*To the Editor of the Guardian.*

35. "Sir,—It has long been on my mind to write you with respect to a grievance that I am exposed to, or have to complain of, in common with all local preachers who are not chosen from among the rich of this world; and I believe they are, and, as long as we have 'the spot of God's children,' will be the greater number.

"A few years before the separation of this Connexion from the Episcopal Methodists in the 'States,' a most fatal innovation was made in our Discipline—an innovation which has operated as a 'canker worm' on the purity and usefulness of our local preachers —an innovation which has changed the body of local preachers into an extraneous 'fragment, broken off at both ends,' having no proper connection with the travelling preachers on the one side, nor yet with the people, or private members, exhorters, and class-leaders, on the other—an innovation which placed it in the power of a Presiding Elder (if he should become a bad or ambitious man) to array the 'local' against the 'travelling' interests, and the possibility of which, we have bad lamentable proof of, some years since, at the Hallowell Conference.

"It will be perceived by this time that I mean, the formation of the 'Local Conference,' with distinct privileges; but which I call 'distinct injuries.'

"I say distinct injuries for the reasons already given, that this terrible innovation is a 'canker worm' to the purity and usefulness of our local preachers.

"The first injury I shall mention is that which is done to the people; in other words, to justice. Local preachers are not set apart from the concerns of this world as travelling preachers are. They have to buy and sell, and transact business with their neighbors around them; they are exposed to all those risks and dissatisfactions—with respect to conduct and dealing—that private members are; and therefore should be equally accessible to justice. Before this innovation, if a private member had a charge against a local preacher, he had only to go to his regular Quarterly Meeting, and there he could have a full, a fair, and equal hearing; but now the full reverse of all this is the case; and for my own part, I have no wish to be shielded from justice by any particular privilege: I love Methodism too well to wish to preach any longer than my spirit and conduct comport with the Gospel.

"The second injurious effect which I shall mention, is that which this 'innovation' has upon (especially poor) local preachers themselves. Some of our Districts are little short of 200 miles in extent. To me, and all like me, this single circumstance renders our boasted 'Local' Conference the same as if it were not in existence; except, indeed, it should be at my end of the District. I, and others, cannot afford the expense of travelling so far; I cannot afford to leave my family and business for so long a period—and what is the consequence? Why, that a few rich local preachers have the opportunity to rule the whole, and to transact the whole business!

"Besides, if there be a charge against a local preacher, what accuser, what witness will be got to travel such a distance? And, under these circumstances, what means is there afforded to preserve the purity, and consequent usefulness of the local preachers? And I can say, I believe, in common with every candid local preacher, who only wishes the good of the cause—the good of souls—that I can rest every 'local' concern with as much safety in the hands of the aggregate body of local preachers, exhorters, and class leaders of my circuit, as in the hands of any few local preachers who may be able to afford to go to the 'Local Conference.'

"The Quarterly Conferences are on the spot, and have every means of enquiry; while on the contrary, perhaps there may not be a solitary local preacher from the circuit any representation comes from, among those who may happen to compose the 'Local Conference.'

"I could give reasons, almost without end, against this novelty, which old Methodism, in either Europe or America, knows nothing about.

"I wish this subject to be plainly before my brethren. I am, and have not much expectation of ever being any thing beyond,

"A Poor Local Preacher."

"Editorial Remarks.—The above communication, received yesterday, practically confirms the correctness of our remarks in another place. No local preacher can consistently contend for or desire a Conference which he seldom or never attends; and when not one out of five or ten attend a Conference, or can attend it, it shows how little it is valued, and how entirely it fails of accomplishing any beneficial end.

36. Notwithstanding, however, the devoted loyalty of the great majority of the ministers and members to the action of Conference and the Church, and the zeal with which they exerted themselves for its upbuilding, yet, what with the check given to the revival spirit which had marked several preceding years, by the discussions which prevailed through the year; and what with the industry and bitterness with which the pastors of the church were assailed, the Conference at the close of this year had to record a mortifying decrease of no less than 1,109 members.

37. Our space will admit of only slight reference to the Methodism of Lower Canada and its laborers. The British Minutes of the Conference for 1833 is no certain guide, as it respects the Stations for this Province for the year which

followed, but we must make the best of the matter from the data before us. The names of John Hick and John Tomkins appear for Quebec. Mr. Tomkins's was a new name in the Canadas. He was a native of England, and had entered the itinerant work in 1827. The whole of the seven years he had spent in the field had been employed in the Island of Newfoundland, apparently passing through the principal Missionary Stations it embraced. His first station had been long vacated, and he found the professed adherents of Methodism very much backslidden; but success in the issue crowned his patient toil. In the winter of 1833 he had nearly lost his life in company with another Missionary, the Rev. R. Knight, while going from Heart's Content to Carbonear. Being without guide, gun, or snow-shoes, and losing their way, they had to beat a path and walk backwards and forwards for twelve long hours. Mr. T., who was the less robust of the two, several times seemed ready to succumb to the cold and fatigue, and would have certainly laid down and slept the sleep of death but that his powerful and resolute companion dragged him up and kept him upon his feet. When the morning dawned, the crowing of a cock directed them to a "winter tilt," where they found a good fire, food, rest, and, when they left, some sort of clothes to replace those which had been torn off by the bushes. Mr. Tomkins was still single when he entered the Lower Province, but not long after married the daughter of a physician, who had been among the first to entertain the itinerants who came from the United States to preach at Stanstead Plains. He was a godly man and a good preacher.

38. This year, the Rev. Wm. Croscombe, whose name had been down for Canada before, came in person, being stationed at Montreal. He was also chairman of the District. Mr. Barry stood as his colleague. The British

Minutes wrongly place Mr. Stinson's name at Kingston. The British Society there was in the hands of Mr. Turner; he was not at St. Clair, as the same record states, for that mission was efficiently manned by the memorable James Evans, who was its real founder. St. Armands, &c., was supplied by Matthew Long, who was promised an assistant. Mr. Squire was at Stanstead; Mr. Shenstone at Shefford, and Mr. Booth at Odelltown. No less than the four remaining Circuits were to be provided for after the Conference.

39. Mr. Squire is the only minister of this District of whose labors we have any certrin information for the year of which we write. That information is derived from his published biography. From a letter in that memorial, it appears he went to Stanstead in the spring of 1833, but he had not heard of the arrival of his successor at Montreal, and the superintendency of the District, so late as August 8th, 1833. He was very much discouraged on going to his Circuit. He was a strict observer of the rules relative to the Society. Without their maintenance there is no real Methodism, and the true work of God must languish. The letter referred to will describe his feelings and detail the action he took in the emergency:

40. "I am by no means satisfied with my station; indeed, it is in so wretched a condition as to render it doubtful whether it should be occupied another week. A very suitable place to break the heart of a man of my sensibility! We have nominally twelve classes, and out of these only one in the habit of meeting; all the rest, I may say, are formally given up. * * * * I have succeeded in re-organizing three of the principal classes, and in them there is some promise. May God have mercy upon us, for we are fallen very low! To increase our misery, there is a great want of food among the people,—it is not to be had for *money,*—owing to the failure of the last year's crops. The coming harvest is expected to be even more

deficient from the failure of Indian corn, which is the principal dependence here. Our houses are nightly searched by thieves in quest of food. I once lost all the meat I had ; and no wonder, while some of the poor people are living on the green potato tops. I find the greatest difficulty in procuring necessary food for my family. We cannot now get a potato to eat, and all our flour we have had to procure from Montreal, at an enormous expense for transportation. Give me a place in your prayers, that my faith and patience may not fail. We shall, I hope, see an improvement both in temporal and spiritual affairs. A few lines from you will be thankfully received by your much obliged and affectionate friend and brother,

"WILLIAM SQUIRE.

"Mr. John Mathewson."

41. Although the general details of the work in this District for the year, are not known to us ; we find from the Minutes, that the final results were good. There was a net increase at the end of the year of 109, making their total 2,203. Thus, while Wesleyan Methodism in Upper Canada had sustained a temporary numerical check, that form of Christianity in Lower Canada had realized a gain. The total strength of the body in the two Provinces was 17,133.

1834-35.

42. THE first Conference after the Union, namely, that of 1834, met in the town of Kingston, and so early as the 11th of June, and continued its Sessions till the 20th. The second Wednesday in June was to be its time of meeting in future, to give a sufficient space of time for the transmission of the returns, and, if needs required, for the return of the President to the meeting of the British Conference in the month of August. For this time, it made the Conference year very short, that is to say, only about eight months.

43. The Rev. James Richardson was chosen Secretary. The President appointed by the British Conference was the

Rev. Edmund Grindrod, who failed to arrive in time to open the Conference, having been detained by a long passage and sickness. The Conference, however, did not, as empowered by the 5th Article of Union, elect one of its own members to preside: the Rev. Robert Alder, one of the General Secretaries of the Wesleyan Missionary Society connected with the British Conference, being present, and claiming the right to preside by virtue of the representative position he held, on motion of some one in the Conference, was invited to preside, and took the chair.

44. Before Mr. Grindrod's arrival, a question of administration arose, which involved some delicacy, because of its relation to the recent Union measure. The 1st Article of that Union guaranteed the "rights and privileges of the Canadian preachers." That was understood by the Canada Conference, as expressed in the proposals they sent home, to include "the standing and privileges of our present itinerant and *local* preachers." The italics are ours. Several local preachers had been *elected* by the Conference to orders during the period of its independency, who were not ordained for want of a bishop. Some of these presented themselves for ordination, and the following resolution is found on the Journals of that Conference: Resolved,—"That as there are certain local preachers who were elected by the Conference to ordination previous to the ratification of the Union; and as the Articles of Union secure to all classes of persons in our Societies their privileges, it is the opinion of the Conference, that those persons thus elected, if now approved by the Conference" [they might have altered in character since their election,] "shall be ordained by the President, when he may think proper." After some hesitancy, Mr. Alder consented to ordain them.

45. But Mr. Grindrod arrived before the day of ordina-

tion, and superseded Mr. Alder in the Presidency. He felt as though he could not conscientiously ordain secular men, as they were not in circumstances to take the ordination vows in "laying aside the study of the world;" and yet ordination rested with the President according to Discipline. As the case was an exceptional one, it was thought that it might be disposed of in an exceptional way, to avoid violating the President's scruples: some brother therefore (I think the Rev. Franklin Metcalf) moved that the Ex-President, the Rev. William Case, be authorized to ordain them. This brought on a long conversation. The representatives of the British Conference then said that if any ordinations of local preachers took place in a Conference affiliated to the parent one, it would immediately create a demand for ordination in the ranks of their vast and influential body of local preachers in Britain and elsewhere.

46. As it had always been a matter of free choice on the part of the Conference to elect local preachers to orders, and not of rightful claim on their part, it was finally resolved to negative any further request for the ordination of local preachers, upon what ground soever put forth. The Rev. William Ryerson arose and said, that a conflict with the local preachers was inevitable, and that the sooner it was brought to a crisis the better. He therefore proposed the following resolution, which obtained the suffrages of a majority of the Conference:—"That whereas, in the judgment of this Conference, the practice of ordaining men to the office of the holy ministry engaged in secular pursuits, is contrary to the principles and practice of the venerable Founder of Methodism, it is resolved, that in future the ordination of local preachers shall cease, as the altered circumstances in which the Connexion is placed render it unnecessary and inexpedient."

45. There was nothing in this mode of proceeding but what it was perfectly competent for the Conference to do; and many will say that it was all that could have been done under the circumstances; but the writer has never altered the opinion he then entertained, when only a non-influential junior, that it was in some measure a breach of confidence towards the brethren who had been elected to orders, and it was a rude disappointment to the hopes of all who were local preachers at the time the Union went into effect; and thus the precipitation of a crisis, which more time for thought would have perhaps rendered a source of less loss to the Connexion.

48. Nevertheless, the Conference, as a whole, did what it could to meet the difficulty and make some reparation for the disappointment in other ways. Mr. Harmon, who travelled as a hired local preacher, had been one of those elected. Because employed in the work, he was ordained and subsequently received into the Conference. Mr. Daniel Berney had come up for orders: Mr. Alder conversed with him, and finding he was willing to go into the work, advised that he be taken out, although a married man, with a family of children. A place was left for him, and he was employed under a chairman. He was afterwards received on trial, and ordained for "special purposes" before his probation was ended. And if we may be allowed to anticipate a year, so as to put all that relates to this subject together, the next Conference (1835) by the following resolution went far to meet the case of those who had received only deacons' orders. It is as follows: Resolution,—"That as there are some circumstances of affliction and necessity in which the Lord's Supper ought to be administered, and an ordained travelling preacher cannot be procured; therefore, in such circumstances, the local brethren who have been ordained

deacons shall be allowed to administer that ordinance." This the Chairman of each District was to communicate to the brethren concerned; and this seems to have been satisfactory to some of them at least. The late Mr. Abner Matthews, of Blenheim, was a deacon who had been elected to elder's orders, but received no further imposition of hands, yet continued contentedly in the church till the end of life. When we come to treat of that Conference, we shall have occasion to state what else was done to assure the minds of all local preachers already in orders.

49. We must now hastily dispose of routine matters. The only two persons whose names are given as preachers received on trial, George F. Playter and Stephen Brownell, have been already introduced to the reader. Vincent B. Howard was also received, but by mistake his name was left out. Six young men were promised from England, in compliance with last year's request, but they had not yet arrived, and their names did not appear in the Minutes. The first public reception of preachers, after the manner of the English Conference, took place at this session. The lamented Wilkinson and Musgrove were among those who related their experience and call to the ministry on that interesting occasion. Rev. Lewis Warner is the only survivor (1872) in connection with the Conference. Alexander McNab, now Rev. Dr. McNab, Episcopal clergyman, was another, and one other, who lost his position before death. J. S. Atwood's name was restored to the list of travelling preachers, after a nominal location of one year. Two Indians, Sunday and Walker, a Chippewa and a Mohawk, were ordained for special purposes.

50. Mr. McNab took a supernumerary relation for one year, being somewhat out of health. For a similar reason, want of strength to endure the long horseback rides of

that day, the excellent Franklin Metcalf asked and obtained a superannuated relation "for one year." We know, however, he was practically in the work for the next twelve months. While Presiding Elder of the Niagara District he had resided at the "Fifty," and we know he continued his residence there till after the Conference of 1855; and we have learned an arrangement was made by which he labored as one of the preachers on the St. Catharines Circuit, which included the Fifty. Add to this, that he was charged with nothing from the Superannuated Fund in the accounts for the year, it is morally certain he did remain employed in the work. We will not, at the present, therefore, dismiss him from among the active ones of the Conference. Three located, Peter Jones, first, George Bissell, and Alvah Adams. Mr. A. afterwards returned to the work. The Rev. Thomas Madden had died in great peace during the year.

51. The report of the Book and Printing Establishment brought on a vehement debate on the political course of the *Guardian* for the previous year, at the close of which the Rev. James Richardson was elected by a very large majority. This was very significant, and made a profound sensation among the friends of the last year's editor. However, upon mature reflection, the Rev. Mr. Richardson refused to act. He probably felt that he could not heartily defend the course to which the Conference was now shut np. Upon this, there was a new ballot, and the Rev. Egerton Ryerson was returned for another year.

52. The Rev. Wm Squire was proposed to the Conference to labor in Upper Canada for a time, and was accepted. His name was set down for York, and he was even elected assistant editor to the *Guardian*, but did not come into the Province till long after. The Rev. Thos. Turner remained

in the place of Squire. The title of the church too hastily adopted at the preceding Conference, that of Wesleyan M. Church in British North America, was wisely changed at this Conference to Wesleyan Methodist Church in Canada.

53. The sessions of this Conference were held in Rear Street Chapel, where the week night services were also held. The ordination services were also held in the large British Wesleyan Church, in the north-eastern part of the town, where the President preached an appropriate and impressive sermon. Mr. Alder's sermon there in the evening was much spoken of for ability and eloquence. Mr. Grindrod excelled his morning sermon in the evening, in the American Presbyterian Church, which was kindly given up to the Conference for a sacramental service.

54. Although our diminishing space will force us to eschew much of the biographical in which we have delighted to indulge, yet we must present our readers with some account of the eminent minister whom the British Conference sent this year to preside over the Canada Conference. The Reverend "Edmund Grindrod was born at Clay Lane, near Rochdale" (England), "in the year 1~~867,~~" and was 176 consequently 48 years of age at the time of his coming to Canada. "When he was about fourteen years of age, he sought and found 'peace with God through our Lord Jesus Christ;' and at the age of nineteen was admitted as a local preacher by the Rev. John Barber. He was received by the Conference as a probationary Wesleyan preacher in the year 1806," and had been 28 years employed in the work at the time of his appointment to preside in the Canada Conference. "His natural abilities were good; and he greatly improved them by diligent application and culture. His judgment was remarkably sound. With the works of the best English Divines he had a familiar acquaintance;

and his attainments in general literature were very respectable." "To the constitution and economy of Methodism he had paid unremitting attention; nor did he fail to give the fullest evidence of his skill in the administration of its affairs, and the enforcement of the discipline." If we mistake not, Mr. Grindrod was the superintendent at Leeds during the troubles which grew out of the organ difficulty, and resulted in the "nonconformist" secession. The skill and fortitude he displayed during that trying ordeal, no doubt pointed him out as a person well fitted to work out the new arrangement in Canada. He did nothing to forfeit his former reputation, but unfortunately he arrived late, and was far from well during his sojourn in the country. His indisposition led him to hasten his departure. In person, he was medium-sized, rather stout, very dark-complexioned and pock-marked. "His 'Compendium of the Laws and Regulations of Wesleyan Methodism,' which he published a short time before his lamented death, will remain as a monument of his intimate knowledge of its order and institutions." "His piety was most exemplary—calm, deep, active, and habitual. He was eminent for self-control, strong sense of propriety, great moral courage, and an unflinching adherence to rectitude." "His temper was seldom moved." "In his deportment and manners, while he preserved an unassuming Christian dignity, he was uniformly kind, courteous, and gentle. As a minister of God's holy word, he particularly excelled in the gift of teaching." "As a testimony of the attachment and confidence of his brethren, he was appointed, for a series of years, to offices of great trust and responsibility; and was at length, in the year 1837, elected President of the Conference of which he had previously been Secretary." "Full of holy tranquility, but completely worn out by the force of disease, he fell asleep in Jesus, without a struggle or a groan, on Sunday, May 1st, 1842, in the 57th year of his age, and the 36th of his ministry." [Abridged from his Conference obituary.]

55. Five days after the Wesleyan Conference at Kingston arose,—that is to say, on the 25th of June, 1834,—certain brethren, dissatisfied with the proceedings of Conference in the matter of the Union, or some of its details, met at Cummer's Meeting-house, nine miles north of Toronto, who afterwards claimed to be the legal Conference of the Methodist Episcopal Church in Canada, from which they charged the whole Canada Conference as having seceded. These men, according to the Rev. T. Webster, their historian, were the following regularly ordained elders: Joseph Gatchell, David Culp, Daniel Pickett, and J. W. Byam, deacon. There were also a number of local preachers in attendance. We will both agree to set aside "local preachers" as not of the legal Conference; let us, therefore, examine the claims of the rest. Mr. Byam had never been a member of an Annual Conference. He had been a probationer for membership, but was discontinued at the end of two years. He had not travelled during the past sixteen years. If he obtained orders afterwards as a local deacon, which is more than I have ever found any direct record of, it would not have given him any legislative right or legal value. Mr. Corson says the Conference of 1825 elected him to deacon's orders. Mr. Pickett's was scarcely a better case; he had travelled nine years at the beginning of the century; had located, and had subsequently got out of the church; our information said he was expelled; and, as we have seen, preached on his own responsibility for many years, and endeavored to raise a Society of his own, called "Provincial Methodists," and only returned about three years before the Union, and took rank as a local preacher; his orders, it

may be, were tacitly recognized, but he had not been a member of any Annual Conference in full twenty-five years. Mr. Culp was more recently of the Conference, but he had located eight years before the Union. Mr. Gatchell was the only one who could by possibility give validity to that Conference—if a Conference, which is a noun of multitude, could consist of one man. We have seen that though disapproving of the Union, he entered no protest, nor even voted against it, but withdrew from the house when the final vote was taken. His name continued in the Minutes of the Conference, and stood there at the very moment he was co-operating in the present business, and he had received the same allowance from Conference funds, for the past year, as any other superannuated preacher on the list. But Mr. Gatchell even did not preside at this Conference, but Mr. John Bailey, of whom the reader is already sufficiently informed. These persons had a natural right to new-create a "Methodist Episcopal Church in Canada," if they preferred such an organization, but they had no legal grounds for claiming that they were the Church which bore that name before the Union.

56. Nevertheless, from these small beginnings, and with these disadvantages, they did succeed in building up a Connexion exceeding in strength all that could have been anticipated. At first it was mostly by accessions from the old body, for a disruptive spirit is not usually the spirit of revival. They drew on the Wesleyan Methodist Church in various ways and for many years. First, there were the disaffected local preachers, and their immediate friends. The substitution of Circuit "Local Preachers' Meetings" instead of the old "District Conferences," and the subjection of the local preachers to the Superintendent of a Circuit, who was to furnish them with a "plan" of appointment—

although these changes passed the Quarterly Meetings by a legal vote—displeased many, who wished to be left entirely to themselves, as well as the extinction of their hopes of ordination. These local preachers showed the most untiring industry. They visited nearly every local preacher in the land, and tried to shake his adherence to the Conference. Wherever they heard of a dissatisfied or susceptible class leader, they visited him, and tried to secure the adhesion of him and his class to their measures. They did the same with individual members of the church. The most unfounded stories were put in circulation against the Conference and individual ministers, adapted very much to weaken the influence of both one and the other. These, because of the political prejudices awakened by the causes already described, were very largely believed, and caused the members of the Conference, in many cases, to tread a thorny path; and this rather increased than diminished for several years. The Episcopal brethren appealed to the sympathy of the so-called reforming politicians of the day, and received it largely. This to them was a great source of gain and support. Then, no doubt, as they saw everything depended upon it, their preachers labored hard, despite all privations. They went into neighborhoods where the Wesleyan preachers held no services, and raised up classes. Many a Wesleyan brother was persuaded to take the leadership of such a class; many a local preacher was lured over with the prospect of obtaining a circuit. They held revival meetings, and their labors were crowned with great success. Falling back into the old discipline, they had all the benefits of essentially Methodist organization to combine and systematize their labors, a system which has never failed of success. But with all this religious bustle and activity in the land, the acrimony and evil-speaking promoted on all hands, and from both sides, was enough to make angels weep, and to cause any person to pause in the future before he ventures on disruptive proceedings. At the end of one year, the organization of which we speak numbered no less than twenty-one preachers on circuits, and a membership of 1,243. [Webster.] During that period two Conferences had been held by them, one of which claimed to be a "General Conference," consisting of Joseph Gatchel, Daniel Culp, David Pickett, John Reynolds, and John H. Huston. The claims of the first three have just been considered; as to the other two, Messrs. Reynolds and Huston, neither had been travelling elders. Mr. Reynolds had been ordained as a local preacher in 1824, full ten years after he located; and Mr. Huston had never received more than deacon's orders, and election to elder's orders was refused him. At this General Conference, Mr. Reynolds was elected bishop, and ordained by Messrs. Gatchel, Culp, and Pickett. Thus was organized what proved a formidable rival claimant to the poverty of the Church, and to the patronage of those who claimed to be the legitimate Methodists of the Province.

57. While the dissatisfied brethren were assembling at Cummer's meeting-house on the 25th June, 1834, the Rev. Joseph Stinson was penning the following Report of the Missionary Department of the Canada Conference, which by the late arrangement was especially under his care for the House Committee:—"The past year has been chiefly employed in cultivating the ground we have long possessed, rather than in extending the sphere of our Missionary labors. It is a painful fact, that owing to the connection of Mission stations with ordinary Circuits, an arrangement which it was necessary to make through want of funds, serious injury has been done to some of the Indian Societies. They were left without that degree of pastoral care, which

was necessary for their safety and prosperity; many disorders had been introduced among them; and several had wandered from the fold, and were exercising a harmful influence over others who continued in the Church. The brethren had not been long on their respective Missions before they discovered these evils, and determined, by the mild but firm exercise of discipline, to remove them. The Great Head of the Church owned their labors; and now, as far as we know, the Societies are walking in the ordinances of the Gospel blameless. The following returns from the various Mission stations will give you a tolerably correct idea of the state of our work:—

"At the *Credit* Mission, we have 72 members in Society, 7 native leaders, 5 native exhorters; and 25 boys and 16 girls in our schools, During the past year, several of our most pious and active members have died, but in their last hours they expressed their entire confidence in the Lord Jesus Christ as their Saviour, and left to their surviving friends the most satisfactory evidence that they have been taken from the church militant to join the church triumphant.

"At *Lake Simcoe* and *Coldwater*, we have 191 members, 9 native leaders, 2 native exhorters; and 23 boys and 16 girls in our schools. This Mission has been kept in great peace during the year, and the members of Society generally are happy in their own souls, and striving to extend the influence of Christianity around them.

"At *Rice Lake* and *Mud Lake*, we have 142 members, 9 native leaders, 5 native exhorters; and 23 boys and 16 girls in our schools. In the neighborhood of this Mission are several new and rising Protestant settlements, amongst which our Missionaries can exercise their ministry to great advantage. Two Indian tribes, from a distant part of the Province, are about to form villages on each side of the station; and it will soon become one of our most important and interesting fields of labor.

"At *Munceytown,* we have 127 members in Society, 5 native class-leaders, 4 native speakers; and 43 boys and 36 girls in our school. The station is in the very heart of a large Indian population. At this place, the labors of our Missionaries have been the means of raising scores of our red brethren to all the blessings of civilization, and the still more important blessings of experimental Christianity.

"At *Grape Island,* we have 65 members in Society, 5 native leaders, 6 native exhorters; and 24 boys and 24 girls in our school. This island has been the chief nursery of our Indian exhorters, and from this place several pious and useful natives have gone forth to preach the Gospel to their brethren in the wilderness; and we feel great pleasure in stating that, although there are but few persons left on the island now, nearly the whole of them are under our pastoral care.

"At the *Mohawk* Mission, Bay of Quinte, we have 42 members in Society, 2 native leaders, 2 native exhorters; and 13 boys and 11 girls in our school. Here we have no resident Missionary, but the station has been regularly visited by the Belleville preacher, whose labors have been highly gratifying to the people, and useful to the Mission; but we think that the state of the Mission itself, and the destitute settlements around it, render it necessary that a Missionary should be appointed to that place as soon as possible.

"At the *Grand River* Mission, we have 135 members, 7 native leaders, 8 native exhorters; 45 children in the school. In the former part of the year we had much trouble on this station. We were opposed by two parties; but by meeting the false statements of some, and removing the erroneous impressions of others, the Society is in a much better state than it was formerly.

"At *Saugeen*, we have 55 members, 2 native exhorters, and 2 native leaders; and 42 children in the school. This is one of the most remote stations we have, and has been left some time without a Missionary; but we are happy to learn that the little flock there has been kept in peace and safety by the great Shepherd and Bishop of souls. Mr. Hurlburt, who has been lately sent to that Mission, writes, 'We found the state of the Mission very much to our satisfaction; none having forsaken the good way since the departure of Mr. Benham. About New Year's Day, their meetings became more spiritual, and four Pagans were converted to the Christian faith. On Sunday last we had a precious season, and we learn that another of the Pagans from Shakemong has determined to embrace Christianity; making in the whole number five, who are waiting to be received into the church by baptism.'

"At *Clarendon, Marmora,* and *Huron Reserve*" (Domestic Missions) "we have 122 members in Society. These are quite new settlements, and are visited by the brethren who are stationed near them; but we intend, as soon as possible, to send a Missionary to each of them.

"In concluding this Report, we would remark that our Mission to the Indians and destitute settlers of this province is one of the most benevolent enterprises in which the Christian philanthropist can engage, and one which has been remarkably owned of God. In the whole history of Missions, never were presented to the church and the world, more delightful evidences of true conversion than have been exhibited in the change wrought in the minds and conduct of the aborigines of this country; and this work has not been like the 'morning cloud and early dew,' which soon pass away; it is deep and permanent." This is an important testimony from an intelligent English minister, who could have no temptation to exaggerate the importance of the work, as not being one of those who effected it, after nine or ten months' careful observation. Pity it was that the minds of Canadian Methodists were to be divided with regard to united co-operation in the enterprise of evangelizing the white and red men of the country.

58. As our space for details relative to individual preachers is, every line we pen, becoming narrower, we shall give the list of Stations alone for the several Districts, that the reader may be enabled to trace any one in whom he is interested—not exactly as they appear in the Minutes, but as they finally stood after executive authority had arranged them to meet exigencies which arose after the Stationing Committee broke up. Presiding Elders' supplies are put in parenthesis; and any particular requiring it, will be the subject of special remark.

59. NIAGARA DISTRICT.

Stamford—David Wright, Alexander Irvine.
St. Catharines—Edwy Ryerson, F. Metcalf (superan.)
Canboro'—J. S. Atwood, John Baxter.
Ancaster—Ephraim Evans, John Watson.
Long Point—Hamilton Biggar, Hanibal Mulkins.
Westminster—Samuel Rose, John Armstrong, S. Snider.
London—William Griffis, one wanted.
*Gosfield**—Horace Dean, Peter Ker.
Oxford—Richard Phelps.
*Thames**—To be supplied.

WILLIAM RYERSON, *Presiding Elder*.

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* Those Circuits will be visited occasionally by the Rev. Ezra Adams, Presiding Elder's Assistant.

We are now in circumstances to say positively, that Mr. Metcalf did the work in the St. Catharines Circuit which the Conference appointed the Rev. John Armstrong to do. Mr. A. was taken to assist Mr. Rose at Westminster, when the Rev. John Watson dying, on the 21st of August, of cholera, in the arms of his Superintendent, Rev. E. Evans, Mr. A. was brought down to Hamilton for the rest of the year, and a young German-Canadian, Solomon Snider, was called out to assist Mr. Rose on the Westminster. Snider was from the Thames country, of good powers of mind, great preaching gifts in English, but one who could also speak and read the German, and studious in both languages. His early ministry promised much, and it is greatly to be deplored that he was in the issue alienated from the body, both on his own and the Methodists' account. The writer has never changed his opinion that he ought to have been sent as a missionary to the German population; a course which would have given him profitable employment, and initiated a work which, having commenced late, has been prosecuted under disadvantages. There are two circuits for whose supply we cannot account: that is to say, for Thames and the second preacher for London; but we are almost morally certain that they were provided for somehow by the following men, namely, James Ward and William Deverell.

60. YORK, OR TORONTO DISTRICT.

City of Toronto—Thomas Turner, Egerton Ryerson.
Dumfries—Conrad Vandusen, John Law.
Nelson—James Norris, Lewis Warner.
Toronto—John Beatty (Keys).
Yonge Street—Edmund Stoney, John Williston.
Newmarket—Robert Corson, Thomas Fawcett.

Whitby—Solomon Waldron, Thomas McMullen.
Brock—David Hardie.

JAMES RICHARDSON, *Presiding Elder.*

The City of Toronto received a valuable accession to its staff early in this year, as will appear from the following notice extracted from the *Christian Guardian* :—

> "THE REV. ANDREW TAYLOR, for many years an Irish Missionary, and now a Superannuated or worn-out preacher, in connection with the Irish Conference, recently arrived from Ireland, and has taken up his residence in this city. Mr. Taylor's old acquaintances from Ireland in different parts of the Province will be gratified to learn this."

61. BAY OF QUINTE DISTRICT.

Kingston North and *Gananoque*—Joseph Stinson, Wm. Stears.
Kingston West—J. C. Davidson.
Bay of Quinte—Bowley Heyland, Edmund Shepherd.
Waterloo—Matthew Whiting, James Musgrove.
Hallowell—R. Jones, George Poole ; Alexander McNabb, Supernumerary.
Belleville—Henry Wilkinson.
Cobourg—Thomas Bevitt, Heman Davis.
Cavan—John Black, Schyler Stewart.
Murray—Daniel McMullen.
Sidney—George Ferguson, Thomas Harmon.

JOHN RYERSON, *Presiding Elder.*

The Presiding Elder's supply for the Cavan Circuit is the only one of the above named preachers with whom the reader has not been made acquainted. His superintendent, the Rev. John Black, in his manuscript journal, says of him and his Circuit : " Brother S. Stewart, formerly from the United States, was my colleague. He was a good preacher, and a very able botanist. During this year our people on the Circuit commenced building three framed chapels—our prospects are good."

62. AUGUSTA DISTRICT.

Brockville—William Smith.
Prescott—William Patrick.
Matilda—John Carroll, George J. Playter.
Augusta—Simon Huntingdon, Wm. H. Williams.
Elizabethtown—Cyrus R. Allison, Asahel Hurlburt.
Rideau—Henry Shaler, (Benson Smith); Wyatt Chamberlain, Supernumerary.
Perth—James Brock.
Mississippi—William McFadden, Daniel Berney.
Richmond—James Currie.
Byetown and *Hull*—Ezra Healey, who shall visit Richmond and Ottawa Circuits; Vincent B. Howard.
Ottawa— Charles Wood, Stephen Brownell.

ANSON GREEN, *Presiding Elder.*

The " supply " for Rideau is the only one with whom the reader has not been made acquainted. He was a native Canadian, but had lived in the States for some years, where he had been employed on a Circuit for a time. He was now up to middle life, and had a family, and living within the bounds of the Circuit and standing high for preaching abilities, he was employed to fill the vacancy; but the appointment was unfortunate for the Wesleyan cause in the Circuit, as he was thoroughly disaffected to the Conference, and diffused his own prejudices among the members. He left at the end of the year and joined the reconstructed M. E. Church, and after a little became a Presiding Elder. Mr. Shaler had his own trouble with such a colleague. We refer to Benson Smith.

63. The Missions and their respective incumbents were placed by themselves. They practically constituted a

separate District, and the Superintendent of Missions had all the authority of a Presiding Elder over them. They were as follows:—

MISSION STATIONS.

Credit— William Case; Peter Jones, who shall pay particular attention to translation, and visit the various Missions under the direction of the General Superintendent.

Lake Simcoe and *Cold Water*—Samuel Belton. One wanted.

Rice Lake and *Mud Lake*—G. Miller. One wanted. The brethren at this Mission shall visit the neighboring settlements.

Munceytown and *Delaware*—Ezra Adams, (Elijah Harris, we think.)

Grape Island and *Mohawk, Bay of Quinte—Jonathan Scott.*

Amherstburg—Benjamin Slight.

Saugeen and *Goderich*—Thos. Hurlburt, C. G.

Grand River—Joseph Messmore, *John Douse.*

Clarendon—J. G. Manly.

St. Clair—James Evans.

Isle of Tanti—Jonathan Gladwin.

Guelph—(Samuel Fear, we think.)

JOHN SUNDAY, *Native Missionary.*

JOSEPH STINSON, *Gen. Sup'd't. of Missions.*

Mr. Samuel Fear, for a year or two, was employed by the Guelph Methodists to minister to them. These brethren, whose names are in italics, were among those six young men sent out by the British Conference, at the request of the Canada Conference. The Rev. Wm. Steer, who was stationed at Kingston, was another. The remaining one, Mr. Price, was detained at Montreal: of whom more anon. Of the five brethren we may say they were all English, very capable preachers, but not very young: Messrs. Scott and Slight were married, but without children. They all soon began to make themselves felt in the country,—several of them as writers.

64. The lists of the Presiding Elders' quarterly visitations to the several Circuits on their respective Districts, now lie before the writer; they show extensive travel and excessive labor during the year. They all substitute the title Chairman at the end of their names for "Presiding Elder," the old term; and it is curious that the Rev. James Richardson was the first one who did so, and that in his first list of appointments for the year. We hear from several, if not all of them, and their reports shall be furnished, if the inexorable want of space does not exclude them. But before we do that, we will try to find room for some account of the work of God on individual circuits. The adoption of Wesleyan usages (usages now, alas, beginning again to fall into desuetude) in the strict quarterly visitation of the classes, the preparation of quarterly schedules of the spiritual state of all the societies, and the solemn renewal of the covenant at the beginning of the civil year, began to show their effect for good on those societies that submitted to the arrangement. That submission the writer found most willing and cordial in the two circuits on which he had labored since the consummation of the Union. But these ordinary means did not supersede the old measures of watch-nights, protracted meetings, and camp-meetings, of which many were held during this Conference year, as appeared from the many announcements of such meetings in the organ of the body. A few of the results are given below as reported :-

65. "NIAGARA DISTRICT.

"ST. CATHARINES CIRCUIT, 23rd August.—This Circuit is in a very good state. We have taken into Society on trial about twenty since Conference."

"GOSFIELD CIRCUIT.—Dated Gosfield, Sept. 24th, 1834 :—In these parts of highly favored Canada, we have abundant cause of gratitude and thankfulness to the great Shepherd of the Church and our heavenly Preserver, for His tender mercies towards us, There are no jarring strings here in the Church at present. All breathe the spirit of love and union. The local preachers and exhorters were lately put on a plan which they long desired ; and now they are co-workers with us. All appear to have the same object in view—the glory of God and the good of souls. We believe that while each laborer moves faithfully in the sphere in which the Lord and the Church would have him, at the same time looking to Him, who said, 'Without me ye can do nothing,' the graces of many will be measurably, and the faith of all abundantly increased. The late visit of our Chairman to this circuit was particularly blest to the members, but especially to the official members. The accessions to the Church have been comparatively small as yet ; but the congregations have considerably increased, and a general seriousness prevails. May conviction lead this people to conversion, conversion to sanctification, and sanctification to eternal glory. Amen !

"P. KER."

"Extract of a letter from the Rev. W. Griffis, dated London Circuit, Nov. 11th, 1834.—I presume you have thought about the London Circuit frequently since your return to the office. You have in possession information relative to the unhappy schism which was effected here last year. I can assure you when I was appointed to the Circuit this year, I trembled ; not merely on account of the division, but my inability to hold up the remaining branch : however, I endeavored to put my trust in God, and He has done valiantly. We have peace in all our borders, and some additions to our numbers,—I think nearly thirty. My head, hands and heart have been greatly sustained. One local preacher has returned to us on the Circuit. This is a consolation to my mind. Our Presiding Elder has been rendered a special blessing to us ; and our little societies are generally rising in spirituality and love.

There are some of the most noble and generous souls here to support the gospel, that I ever met with in all my travels. I would just remark here, that Bro. Beatty stands uncommonly high in the estimation of our friends on this Circuit ; and from what I can learn of his conduct last year, he is worthy of the highest estimation in which he can be held.

"W. GRIFFIS."

"About 50 have been added to the Church on this Circuit during this Conference year. There is manifestly a growing desire in many of the Societies for 'a closer walk with God.' The brethren are anxiously looking for a visit from the President. We hope he will not forget us, who inhabit those western regions.

"St. Thomas, Dec. 4, 1834. "S. ROSE."

The preachers on the Long Point Circuit, after giving the particulars of a revival meeting, state the result as follow :

"The number of converts we did not ascertain, but doubtless a considerable number were turned from their idols to the true and living God. Fifty came forward and united themselves to the Church ; and we sincerely hope that fifty more may do the same, either to ours or some better Church.

"Mount Pleasant, Jan. 20th, 1835."

"DUMFRIES CIRCUIT.—Extract of a letter from the Rev. C. Vandusen, dated February 19.—The work of the Lord in several neighborhoods on this Circuit is in an encouraging state. We have just closed a protracted meeting which we commenced last week on the Mohawk road, between Brantford and Ancaster ; and notwithstanding the opposition made by some wicked and designing men, yet during the whole meeting we had a general time of refreshing from the presence of the Lord. Many were made the subjects of converting grace, and found peace with God through our Lord and Saviour Jesus Christ, of whom about 30 have joined Society. The work of holiness among the members, and awakening among the unconverted, appears still to be going on."

"ST. CATHARINES CIRCUIT.—Extract of a letter dated St. Catharines, 17th March, 1835 :—At our protracted meeting in this village, which commenced on Thursday, the 24th February, and closed on Tuesday, the 8th March, God was graciously pleased to rant us His special presence. Many of His children rejoiced, and sinners feared and trembled ; a number of whom were made the happy partakers of pardoning and converting grace. Our beloved chairman preached the first sermon, on the words, 'O Lord revive thy work ;' and his remarks were not in vain,—for God was pleased to commence reviving His work before the conclusion of the service, and continued throughout the meeting to give visible demonstrations of His saving power. During the meeting about twenty-five obtained the remission of sins through the redemption that is in Christ Jesus, and thirty-three have joined Society."

66. "TORONTO DISTRICT.

"NELSON CIRCUIT, September 2nd.—Our prospects on this Circuit are very encouraging. Since Conference a considerable number have attached themselves to our Church, and the work is still prospering amongst us. The Most High made known His presence in a very special manner at our camp-meeting. Notwithstanding the discouraging circumstances with which we had to contend, we had a season of refreshing coming down from the presence of the Lord."

Extracts of Letters to the Editor.

"TORONTO (Township) CIRCUIT.—From the Rev. John Beatty, dated 17th September.—With much gratitude to God, I can inform you that we have peace in all our borders. I know not of one exception. We have had some increase, and have taken in several new appointments for preaching. Our prospects are truly encouraging ; all our meetings are well attended, and some indications of a gracious shower."

"NEWMARKET CIRCUIT.—MR. EDITOR,—Since the commencement of our labors this Conference year, we have had some serious difficulties to encounter. Efforts have been made to create divisions ; and I am sorry to say that they have been successful in two or three classes. However, in the midst of our trials the Lord hath helped us. We had some refreshing seasons in the neighborhood where my family resides. The societies are united—they prefer union to division. In different parts of the Circuit we have been blest with an outpouring of the Holy Spirit, and a number have been brought from darkness into light, and from the power of Satan to God. We have been recently favored with a visit from our worthy President, who attended a Missionary Meeting at Newmarket. It was considered the most interesting meeting of the kind ever held in these parts. A number of members of our society and others residing in the neighborhood of Newmarket are much waked up to the interests of the Missionary cause.

"In conclusion I would say, that we have received upwards of a hundred into Society since the last Conference. A few who had left us have returned. Our net increase during the year is between sixty and seventy, and we are expecting better times.

"I remain, yours, &c.,

"ROBERT CORSON.

"Whitchurch, 17th March, 1835."

"A camp-meeting will be held on the Yonge Street Circuit, on Lot No. 18, 4th concession of Markham, commencing on the last Thursday in May, and closing on the following Monday. The preachers on the neighboring Circuits are respectfully invited to attend.

"E. STONEY.

"April 29th, 1835."

"It has been suggested that an account of the happy result of the late camp-meeting on Yonge Street Circuit, would much gratify the brethren and friends of religion, and further the good cause of our blessed Redeemer. The meeting commenced about 5 p.m. on Thursday, the 28th ult., in the 4th concession of the Township of Markham, with a sermon on prayer, from James v. 6; which was followed by prayer-meeting, and *family prayer* in the tents; after which the people retired to rest for the night, and comfortably reposed until the sound of the horn called them from their slumbers at the breaking of the day.

"Friday morning the religious exercises were resumed, and continued, with very little intermission day and night, until the close of the meeting about noon on Monday; when, to our inexpressible comfort, about 40 came forward to witness that they had found the grace of justification at the meeting; besides whom, about 10 or 12 presented themselves as subjects of prayer, and professed their determination to seek the Lord and flee the wrath to come. The greater part of those who professed to have found peace, entered their names as probationers in society. We have reason to believe that several more than those above mentioned obtained grace to their souls; as it is well known that at all such meetings many who experience religion are, from various causes, obliged to leave the meeting before it concludes, and others are induced to keep back and not tell then and there what the Lord has done for them.

"But it is not from the number converted merely, considerable as it is, that we estimate the benefits resulting from the meeting; but from the effect produced on the members of society, and others who attended—an uncommon spirit of prayer was poured upon our brethren and sisters, many of whom struggled hard for a *clean heart*, and we have reason to believe it was not in vain—such an ardent, loving and unanimous zeal for the glory of God, the destruction of sin, and the salvation of sinners, I scarcely ever witnessed: each seemed to vie with the other in kind attention to the preachers and strangers, and in efforts to promote the object of the meeting.

"JAMES RICHARDSON."

67. "BAY OF QUINTE DISTRICT.

"WATERLOO CIRCUIT, Wilton, 16th August.—The Lord has blessed us with an increase of that unction which is so indispensably necessary to administer the word of life successfully, and to be rendered useful to the flock of Christ over which the Holy Ghost hath made us overseers. We have recently witnessed a number of awakenings, and some conversions, and have received twelve or fifteen into society as probationers."

"COBOURG CIRCUIT, Colborne, 29th August.—Our prospects at present are pleasing, and we are expecting some revivals of the work of God among us. Our congregations in Port Hope are quite large and respectable, and there is every prospect of good. The same may be said of Cobourg."

"Belleville, Tuesday, Sept. 2nd, 1834.—MR. EDITOR,—I have just returned from a camp-meeting, which I believe was designed in its location to accommodate the Bay of Quinte and Waterloo Circuits, and was accordingly attended to, in the neighborhood of Switzer's chapel, near the Kingston road. During my religious experience I never witnessed quite such a meeting, and I believe the most experienced Christians upon the ground would agree in making the same remark. I do not *now* refer to the numbers converted or awakened, but to the peculiar baptism of the Holy Spirit which so signally characterized the meeting. The concourse upon the Sabbath was very great, and the prayer-meetings during the night told that the 'sword of the Spirit' had not been used without effect. The priests were clothed with salvation, and God's people often shouted for joy, whilst penitents thronged the altar—penitents of almost every age, from the youth of fifteen to the old man or woman of sixty. Backsliders found again the roll which in an hour of unwatchfulness they had lost; and many a converted individual *felt* the new creation, and saw with new eyes all things clearly, and could say in the language of holy Scripture, as a physician converted upon the ground did say, 'The trees are clapping their hands.' The Lord, however, had, as it proved, reserved the best wine to the last day of the feast. On Monday evening, according to arrangements made, the holy sacrament of the Lord's Supper was to be administered after the sermon by the Presiding Elder. But the Elder preached not; for, during the introductory prayer, Heaven came down to earth. An uncommon, an indescribable, and an overwhelming shower of Divine grace. It was indeed a 'new and more abundant effusion of the Holy Spirit.' The ministers of the sanctuary and the membership were alike watered; both in the stand and in the congregation there were those who, like John when overwhelmed with the presence and glory of Jesus, 'fell as dead.' For the space of an hour all was rejoicing and praise, in a sense quite beyond description. I dare say we made a noise; a noise in miniature similar to the sounds with which Heaven will be filled when the bride and the Church dwells at home in the house above, when the unnumbered multitude will praise with a 'loud voice.' (Rev. 7th and 19th chapters.) It was evident, too, that the Spirit's operations were not confined to the people of God; for, when the holy sacrament had been administered to many happy saints of God, and a goodly number of awakened sinners, an invitation was given to the penitents to come to the altar, when near fifty persons presented themselves as burdened and heavy laden; for whom prayer was made; nor was it made in vain. I cannot state the number of conversions at the meeting; I can only say that fifty persons gave in their names to the Church on Tuesday morning. Many had doubtless retired previously, and many more were coming forward as seekers, and some of them had already found mercy ere I left on Tuesday forenoon. About 10 a.m. on Tuesday, the Presiding Elder *formally* dismissed the meeting by pronouncing the benediction; but when we came away the work of conviction and conversion was progressing rapidly. To God be the glory! I could make many reflections in writing; I *have* made some in my mind; perhaps you will make a few editorially.

"One reflection I cannot but make is, that such a peculiar manifestation of God's love and favor to both preachers and people, at such a time,—just when efforts are making in this very neighborhood to divide the Church—declares to all that witnessed it, or believes it, that the Most High approves of the Church constituted as it *now* is, and of those *persons* who administer the ordinances thereof. Reflections grow out of this, but I forbear. Glory to our God, for his mercy and grace. Who is like Israel! What is equal to religion!

> "'Religion! O thou cherub, heavenly bright!
> O joys unmixed! and fathomless delight!
> Thou, thou art all.'

"H. WILKINSON."

"MURRAY CIRCUIT.—Extract of a letter to the Editor of the *Guardian.*—We have just closed a protracted meeting, which we could not continue longer for want of help. It was commenced at Pleasant Bay, and was held alternately at that place and Consecon. All things considered, it has been one of the most interesting and profitable meetings I ever attended. The greatest good has been done in the neighborhood of Pleasant Bay, though the Consecon and Carrying Place have both shared in the gracious shower. Between seventy and eighty have professed conversion, and a number more are under serious concern for their souls. We are encouraged to hope that this is only as the beginning of good days. Some of the conversions were of a peculiar, and many of them of a deeply interesting, character.

"Affectionately yours,

"Murray, Jan. 21st, 1835." "D. MCMULLEN.

"HALLOWELL CIRCUIT.—From the Rev. Richard Jones, dated 15th September.—At our first Quarterly Meeting there was an uncommon concourse of people, and at the very commencement the Master of Assemblies made His appearance amongst us, and constrained many, by the powerful influence of His love, to praise Him with a loud voice and glad heart; but as we proceeded the flame of love rose higher and higher, so that while saints rejoiced, sinners, like Felix of old, trembled, and though, doubtless, some like him said to the Spirit that strove with them, and to the ambassadors of

Christ who, in His stead, besought them to be reconciled to God. 'Go thy way for this time,' &c. ; yet there were those who, kneeling at the altar of prayer, cried out, 'I will not let thee go till thou bless me.' Their prayers and tears were not in vain, for several were able to testify that God, for Christ's sake, had pardoned their sins.

"The old Methodists here say it is now as it used to be in former years—the glory has not departed from Israel ; it still rests upon our tabernacle, and to Canaan's bounds points out the way. Glory to God ! I firmly believe it to be the dawn of better days. We purpose having religious services continued during the evenings of the present week, with an expectation that we shall see greater things."

"*Sydney, 24th November,* 1834.

"Mr. Editor,—There were three hundred and seventy members of our Church returned to the last Conference from this circuit. One small class has, since that time, been attached to the Belleville Station, and two to the Mohawk Mission : about thirty-six members in all. There should have remained in the circuit, according to the Minutes, three hundred and thirty-four members. On going around, we found on the class-papers only two hundred and ninety-four ; which shows a mistake in the return of forty members. Our worthy brethren who preceded us will, no doubt, be able to correct the error on reviewing their minutes. Since our first Quarterly Meeting sixty-two have declared themselve to be Episcopal Methodists ! We have expelled four, which reduce the old stock to two hundred and twenty-eight. But notwithstanding all our difficulties and losses the right hand of our God has done valian for His Church. He has enabled His unworthy servants to repair the breach in some measure, and to rebuild the walls, though in 'troublous times.' Our second Quarterly Meeting report shows our number to be three hundred and thirteen. Admitting the error in return is accounted for, our increase on the Minutes is twenty-seven. Those who remain appear to be satisfied with the measures of Conference ; and the probability is that very few, if any more, will leave us on account of the Union ! We have no general revival, but the work appears to go forward gradually. May the Lord shortly give us the 'residue of His Spirit.'

"Marmora Mission is included in the Sydney Circuit this year. It includes the townships of Marmora, Madoc, and the western part of Hungerford, as far as Stogo Lake. We found no regularly organized class on the mission. There had been some classes formed some two or three years since by Bro. Young who still stands high in the affections of the people; but in consequence of failure in business, on account of the furnace stopping, (Marmora furnace is in the mission) the most of them removed to other parts, and the rest became scattered: so that class-meetings were entirely abandoned. We have now, however, eight appointments in the mission ground. We have formed three classes, containing forty members. The attention to preaching is in general good. In Marmora the prospect is truly flattering. Since the class was organised they have formed a Temperance Society of twenty-one members, and Sabbath School of twenty-six scholars and five teachers. They have a new log school-house for a place of worship, and a respect table looking congregation of from forty to one hundred.

"In Gospel fellowship we remain,
"Dear Sir, your brethren in the Lord,
"George Ferguson,
"Thomas Harmon."

"Bay of Quinte Circuit.—When we received our appointment at the last Conference, it was with anxiety and diffidence we came to our field of labor; but we were resolved by the grace of God to discharge every duty incumbent upon us as faithfully and judiciously as possible. With this determination we commenced our work, and for some time our prospects were rather cheering. At length the dissatisfactions which were produced by the Section of Discipline, in regard to the local preachers, &c., (which was adopted by three-fourths of the Quarterly Meetings throughout the Connexion, as well as by the Conference) began to appear very evident, and resulted in the secession of four local preachers and seven members from our Church. These withdrawals occasioned some disagreeable contentions among several of our societies and friends, and threatened to disturb their tranquillity to a considerable extent. Much of our time was employed in contradicting erroneous reports, answering questions, and removing objections, until our second Quarterly Meetings, which were held on the second and third, and ninth and tenth of this month, when three of the local preachers who left us returned to the communion of the Church, after having a satisfactory interview with our Chairman. The return of these brethren yielded gladness to our friends, and was overruled for the good of the cause on the circuit. We hope that before the close of this Conference year we shall have more peace and harmony than ever. Our circuit embraces thirty-two or thirty-three appointments; thirteen exhorters; six local preachers; thirty-one classes, and six hundred and sixty-seven members; which, after deducting removals, withdrawals, expulsions, &c., leave a net increase, since Conference, of fifty-eight to our societies. To God be all the praise ! "R. HEYLAND.

"Richmond, Nov. 27th, 1834."

"COBOURG CIRCUIT.—Dear Sir,—As it is pleasing to the friends of Zion to hear of the prosperity of the Redeemer's kingdom, I would just observe that we have some intimations of good on this circuit. In one neighborhood, two miles east of Colborne, more than twenty have professed to obtain pardoning mercy during the past week, fourteen of whom have already joined society: and the work is still going on. May it spread and prevail till the world is converted ! "T. BEVITT.

"Colborne, 19th March, 1835."

65. "AUGUSTA DISTRICT.

"MATILDA CIRCUIT, August 24th, 1834.—The state of religion on this Circuit is tolerably good. We have had some pruning to do; but we have had the pleasure of receiving about thirty persons as probationers since Conference, all of whom, with two exceptions, have obtained peace with God."

"RICHMOND CIRCUIT.—We are having some refreshing seasons on this Circuit, but the most remarkable outpouring of divine grace has been felt on that part of the Circuit called North Gower, where a revival has been going on for some time. It first began among the young people of both sexes, many of whom have been savingly converted to God, and have united with us in Church fellowship; and many of their parents are now serious inquirers in the way to Zion. The good work is still going on, and to God's name be all the praise and glory given. Amen. "J. CURRIE."

66. "THE MISSIONARY DISTRICT.

"SALT SPRINGS MISSION HOUSE, GRAND RIVER, Aug. 30th, 1834. —It is with great thankfulness to God that I report on the state of the Mission. God has given peace and a small increase to the Society. There is the spirit of hearing—our congregations are increasing—we have a prospect of greater good. We have lost two or three by apostacy. One case was very afflicting, as the man was seized last week by the cholera, and died, leaving no hope as far as we know. However, some have died well. We held our Quarterly Meeting last Sabbath, and had a season of refreshing. The ordinance of the Lord's Supper was numerously and devoutly attended. Many of the Indians have died lately, but only a few of the pious.

"JOSEPH MESSMORE."

"AMHERSTBURGH.—The Missionary at this station is the Rev. Benjamin Slight, lately sent out from England in compliance with the request of the Canadian Conference. He writes: 'I cannot, without manifesting a want of courtesy, withhold from you such particulars as I am at present possessed of. I came to Amherstburgh without knowing one individual, and without being furnished with any introduction to any resident in the place. Being informed that Mr. Lewis Gordon was kind to our preachers on their occasional visits, I introduced myself to his notice as a Methodist preacher, and as the Missionary appointed to Amherstburgh. Mr. Gordon kindly entertained us until we could procure and fit up a house for our residence. We have succeeded in obtaining a comfortable house, which contains a room capable of accommodating about 70 persons, and which is now being fit up for a chapel. We have already had divine service in this room for three Sabbaths, at which times our congregations have been as numerous and respectable as we could have anticipated. We have also a congregation of colored people here, and another five miles distant. These, with the town of Sandwich and the Indian village, will occupy my time and attention. In consequence of the little attention which the preacher on the Gosfield Circuit was enabled to afford, there were no regular Methodistical establishments. I have been endeavoring to attend to these matters, and have taken down and entered on class-papers the names of 23 colored people and 26 Indians. I found no class established amongst the white population, but have gathered together—including one or two who had been members—about six individuals. I understand there are three or four persons at Sandwich who have been members of our Society, but I have not yet taken their names. I view it as a matter of great importance, that sections of the country like this should have a regular Methodist ministry established amongst them; and am not without hope that the present attempt will be seconded by the blessing of God, and that sinners will be converted to Him."

"Kingston, Nov. 28th, 1834.

"MY DEAR BROTHER,—The following is a brief extract from a letter I received the other day from Bro. T. Hurlburt, who is laboring in one of our most distant and arduous Missions on the shores of Lake Huron. "J. STINSON.

"The brethren will leave the station this week for their fall huntings. The state of the society is good; there have been no cases of backsliding this season, and some few have joined our society as probationers. The school has been better attended than formerly. A spirit of industry begins to manifest itself amongst the Indians. Two of our brethren, although laboring under great disadvantages, have erected quite comfortable houses for themselves and families; I made the sashes, and did the joiner's work, and I assure you we, in the wilderness, think these habitations make quite a handsome appearance. The erection of these buildings has excited quite a spirit of emulation amongst the rest of the Indians."

"ST. CLAIR MISSION.—Extract of a letter from the Rev. James Evans to the Rev. Joseph Stinson, Superintendent of Indian Missions.—The good work is still prospering. I baptized sixteen last Sabbath, and expect to baptize more next Lord's day. We believe the net is on the right side of the ship, and doubt not but the Lord will yet, at this Mission, give us the hundred and fifty and three. Amen! Last Sunday a man arrived from the south-west shore of Lake Huron, whose errand was to seek the Gospel; nor was it for himself alone he was thus engaged. He informed us that a body of Indians who had heard of the work of God in this place, had assembled on the lake shore, and were waiting there for instruction. Some, he said, were determined to become Christians, and others were waiting to hear more about it before they made up their minds. Thomas and myself expect to start to-morrow to see them. We shall return before Sunday, and bring as many as we can with us. Pray for us! There are also about sixty or seventy on Walpole Island, thirty miles below us on St. Clair, who express a willingness, and some an anxiety, to hear the Gospel; we shall see these as early as possible. Some residing at Bear Creek also request me to go and teach them the way to Ishpeming (heaven) and, say they, 'We will walk in it.' The Black River Indians who were anxious last fall to see us, and some of whom visited our Mission and attended meeting twice, will soon be to hear us again, when they return from the sugar bush. We expect the little cloud will spread to the American Indians, and water also their parched ground. It is very desirable that Bro. Sunday should, if practicable, pay us a visit in April or May, nor would a pop visit satisfy us. The uncultivated ground around us would find him good employment for two or three weeks, could he be spared so long. I am confident his labors at present would be greatly blessed; 'the fields are white to harvest.' I am still striving to obtain a knowledge of the Indian, but I make so little proficiency that I at times almost get discouraged; and were it not that I have resolved to make 'Persevere and overcome' my motto, I should give it up. I endeavored last Sunday week to preach in Indian for the first time, (my interpreter being absent) and for once succeeded in preaching a short sermon. "JAMES EVANS.

"St. Clair, 17th March, 1835."

"MISSIONARY EXPEDITION TO THE NORTH.—In a letter from the Rev. Wm. Case, dated May 18th, 1835, we have the following interesting particulars:—

"'To-day at twelve o'clock our Indian friends went on board the steamboat at Holland Landing to cross Lake Simcoe, on their tour to different tribes in the north, where doors are continually opening for the introduction of the Gospel and the establishment of schools. The company consists of William Herkimer and family, James Kezhegoo, and John Summerfield, all of the Credit Mission; and Thomas Frazier, from Grape Island. These brethren will cross Lake Huron in the steamboat *Penetanguishene*, and arrive at St. Marie about the 1st of June. Thomas Frazier is to stop at French River, (Nipissing), where the natives are convened to hear, having invited our missionaries to come and instruct them in the good way. On board the same boat the Rev. Mr. Gavin has taken passage for the north-west, on a mission to the Pagan Indians in that country. Mr. Gavin is recently from Switzerland. He is one of three missionaries sent out by a Missionary Society in that country, to labor among the Pagan tribes in North America. During the few days he was with us we were favorably impressed with his piety and amiable deportment; and from his intelligence, activity, and zeal for the welfare of the heathen, we have no doubt but he may be useful as a missionary, should a door be found to favor his benevolent design. It is a circumstance which will awaken some reflections in the pious who have read the life and writings of the Rev. John Fletcher, that Mr. G. came from the vicinity of that great and good man, and that he was acquainted with Mr. Fletcher's relatives," on which the Editor of the *Guardian* remarks:—

"We cannot forbear adding a few remarks, suggested by the above statements. Whilst Providence is opening doors of usefulness in various parts of the heathen world, He is awakening a spirit of benevolence and enterprise in various parts of the Christian world to enter into those open doors, and preach to the scattered sons of Abraham and the various Gentile tribes the 'unsearchable riches of Christ.' Who would have thought that the North American Indian tribes would have moved the spontaneous formation of a new Missionary Society in Switzerland, expressly for their conversion and salvation? Who would have thought that from the romantic birthplace of Fletcher, missionaries would be raised up and volunteer to go forth to these wandering tribes of the opposite hemisphere? Surely this is a sign of the times which excites faith, animates hope, and prompts to action.

"The circumstance of a company of missionaries embarking at the Holland Landing on a northern expedition of love and mercy, brings the occurrences of former years forcibly to our recollection. On that ground the writer and the Rev. Peter Jones, in 1827, delivered the first messages of salvation to these Indian tribes of Simcoe and Huron. There were exhibited on that occasion, among a body of about six hundred Indians, the most disgusting and appalling scenes of drunkenness and poverty; there were also presented many affecting instances of Christian penitence. In one year after, one hundred and fifty-three were baptized into the Christian faith on the same ground; and now that whole body is comfortably settled on the north bank of Lake Simcoe, a sober, religious, and useful people. Over the same ground the native missionaries are now passing to other tribes, a thousand miles north, on the shore of Lake Superior."

66. In connection with a reference to the Missions, we are bound to record the untiring labors of the Superintendent, the Rev. Joseph Stinson, who, besides supervising his pastoral charge at Kingston, visited all the missions, much as the Presiding Elders visited the several circuits in their respective districts, and traversed the Connexion from end to end, introducing and holding missionary meetings in the European form, which before had not been known in Canada, by which a wonderful advance was made in Missionary contributions. We herewith furnish a copy of a published notice of one of his quarterly visitation tours to the several Stations, which involved travel to the east as far as Rice Lake, to the west as far as Amherstburgh, and to the north as far as Saugeen :

> Quarterly Meetings will be held at the following places :—Rice Lake, May 7th ; River Credit, 10th ; Lake Simcoe, 13th ; Saugeen, 17th ; St. Clair, 24th ; Amherstburgh, 27th ; Muncey, 31st ; Grand River, June 3rd.
>
> The District Missionary Meeting will be held in the City of Toronto, June 8th, at 6 o'clock a.m.
>
> J. Stinson, *S. M.*

Volumes might be filled with the accounts of the meetings he held, the journeys he made, and the interesting scenes and facts he reported, but we are restrained by the want of space. Some of these things will perhaps come to view in an incidental way.

68. The amount of ministerial labor performed this Conference year was wonderful. Intense activity marked every department of the Connexion. This was particularly exemplified in the President appointed by the British Conference, who communicated the infection of his laboriousness to all

others. At first it was reported that the Rev. George Marsden had been appointed to come out again, which occasioned great joy and hope for the future. No person would have been so likely to weld together the British and Canadian elements into one homogeneous and consolidated whole. But this nomination was set aside for a gentleman fourteen years younger, originally strong and enduring, and, as being only 46 years of age, was yet in his prime physically, as he was in his maturity mentally. The baldness of a massive head was all about him that would be construed into a mark of age. We are speaking of the Rev. WM. LORD. He had been 23 or 24 years in the ministry, and along with some classical attainments, was a sound practical theologian, and a good preacher. His manners were plain and homelike, admirably adapted to win the confidence of Canadians, bating at times a little English brusqueness. He arrived in New York on the 26th of October, 1834, but came into Canada by the way of Montreal, at the request of the brethren there, which delayed him some little time in reaching the Upper Province. On his way to Toronto, he preached at Earnestown, Belleville, Colborne, and Cobourg, being employed every day in the week.

69. No sooner had Mr. Lord arrived in the country than he issued a pastoral letter, eminently appropriate and adapted to do good, but which we have not room to give the reader.

70. How the President was employed till the 29th of Dec. will be seen from the following extract :—

"MY DEAR BROTHER,—During my late journey I preached, whenever practicable, forenoon and evening ; I took the places in the following order : Niagara, Lundy's Lane, Beaver Dams, Thorold (village), St. Catharines, Smithville, Thirty Mile Creek, Stoney Creek, and Hamilton. "W. LORD.

"Toronto, Dec. 9th, 1834."

71. How the President and Superintendent of Missions proposed to occupy their time after the date of the above, may be seen from the following announcements :—

MISSIONARY APPOINTMENTS.—Mr. Lord, President of the Conference, and Mr. Stinson, Superintendent of Missions, will hold Missionary Meetings at the following places: Monday, Jan. 19th, Dundas; Tuesday, Bowman's Chapel, do.; Wednesday, Salt Springs; Thursday, do., forenoon; same day, Brantford, six p.m.; Friday, Ingersoll's Village, Oxford, do.; Sunday, London, Mr. Lord; same day, Munceytown, Mr. Stinson at ten a.m., and Mr. Lord at seven p.m.: Monday, London; Tuesday, North Street, Westminster, at half-past ten a.m., and Burdick's, Malahide, at seven p.m.; Wednesday, Woodhouse; Thursday, Mount Pleasant; Friday, Glanford; Sunday, Hamilton, ten a.m., and six p.m.; Monday, do.; Tuesday, Oakville. Collections will be made at the above places. It is expected that Mr. Case will attend several of the meetings.

MISSIONARY MEETINGS.—The Rev. William Lord, President of the Conference, accompanied by the Rev. Joseph Stinson, and part of the time by the Rev. William Case, will attend Missionary Meetings at the following places, at each of which a collection will be taken up in aid of Missions:—Monday, February 9th, Whitby; Tuesday, Darlington and Port Hope; Wednesday, Hope Chapel and Cobourg; Thursday, Colborne; Friday, Consecon and Seventh Town; Sabbath, Hallowell; Monday, do.; Tuesday, Adolphustown; Wednesday, Waterloo; Thursday, Kingston.

APPOINTMENTS FOR MISSIONARY MEETINGS.—The Rev. Mr. Lord, President of the Conference, assisted by other ministers, will hold Missionary Meetings at the following places:—Newmarket, Monday, March 9th; Gardner's School House, Centre Road, Toronto Circuit, Wednesday; Streetsville, Thursday; Nelson, Monday; Jersey Settlement, Tuesday; Galt, Wednesday; Guelph, Thursday; Trafalgar, Friday. The Sabbaths, will be employed in Toronto city.

72. The following is some report of their journeys :—

"*To the Editor of the Christian Guardian.*

"MY DEAR BROTHER,—I have had the pleasure of attending Missionary Meetings at the following places, to most of which I was accompanied by the Rev. Joseph Stinson, viz., Dundas, Bowman's Chapel, Brantford, Oxford, Chapel, London, Mount Pleasant, Glanford, Hamilton, and Oakville. "W. LORD.

"Toronto, Feb. 9th, 1835."

"MY DEAR BROTHER,—I left Toronto on Monday, Feb. 16th, and, through Divine mercy, returned in safety on Saturday, the 28th. During this time I travelled upwards of five hundred miles; spoke at fifteen Missionary Meetings; preached five times; besides attending several other meetings of considerable importance to the Connexion. At the following places Missionary Meetings were held, viz., at Whitby, Darlington, Port Hope, Hope, Cobourg, Colborne, Carrying Place, Consecon, Seventh Town, Roblins, (School House), Adolphustown, Hallowell, Gananoque, Brockville, Waterloo, Switzer's, Belleville. I was accompanied to several of these meetings by the Rev. William Case, and to most of them by the Rev. Joseph Stinson; the preachers also in their respective circuits gave their efficient aid, and contributed much to their general interest and profit. Some of the brethren attended and assisted at meetings beyond the limits of their own circuits; among whom I may mention the Rev. Messrs. J. Ryerson, Jones, Poole, Scott, and J. Sunday, whose services were very valuable. In addition to an enlarged liberality which will result from these meetings, there has been a sympathy awakened which will produce a spirit of devout and earnest prayer.

"Since the 19th of January I have travelled about one thousand miles; as far west as London, and east as Brockville, including visits to several places at a considerable distance from the principal roads. I have experienced all the variety of weather a Canadian winter affords. On some days I have passed along canopied with a blue cloudless sky, the sun shining in his splendor; on others, the clouds have poured upon me their contents of rain, or the wind has driven against me the snow from morning to night. There has not been, during this winter, more than one stormy day on which I have not been travelling for several hours. The roads have been as various as the weather. Sometimes the frost has rendered them as hard as flint, and rugged as confused heaps of stones, or smooth as glass; at others, the rain has made them soft as the clay of the potter, and as adhesive, too; and then again, they have been thickly covered with their mantle of snow. Of course my mode of travelling has been accommodated to the state of the weather and roads. So, Mr. Editor, if variety be the charm of life, my life recently has abounded in charms. And I can assure you I have been often charmed after a stormy and fatiguing ride to be met with smiling faces, who have given me a hearty welcome to their hospitable habitations; and I have been more than charmed in having the opportunity of closing the day in laying before attentive and crowded congregations the state and claims of a perishing world, and in witnessing their ardor and zeal in the cause of Christ.

"As I have now seen a considerable part of the province, and visited most of the circuits and principal societies in the Connexion, and have conversed with most of the preachers, and with a large number of the official members, I think I am now qualified to express an opinion on the state of the work among us. And I am happy in being able to give it as the result of conversation with others, as well as of my own observations, that religion is prospering in the circuits generally. In some there have been gracious visitations of the Spirit, and in most there is a regular steady increase of piety and of numbers. I was much gratified and refreshed in spirit in attending the lovefeast at Hallowell; the sound Christian experience of those who spoke, their lively manner of speaking, and their well-principled attachment to the doctrines and discipline of original Methodism, reminded me of many similar meetings I have enjoyed at home. If what I had the happiness of witnessing at Hallowell be a specimen of the Methodism of Upper Canada, then I will venture to affirm that there is a leaven introduced and in active operation, which will continue to diffuse its heavenly influence till it has prevaded every part of this extensive and increasing province.

"I was also much pleased with the spirit and temper of our societies at Kingston. I met the leaders and stewards of both societies together, at their request, when after a free and truly Christian conversation, they unanimously agreed to recommend the union of the two societies at the ensuing Conference, upon the principle laid down in the articles of the Union. This will be followed with the happiest results when carried into effect.

"Some circuits have been disturbed by the visits of certain persons, who have not paid much regard either to honor or truth in the means used by them to unsettle the members of our societies. Their insidious efforts have in general been an entire failure. Nor is it possible that such measures can have the Divine blessing. I do not make an allusion to these efforts to produce division, from any importance to be attached to them, but that our friends may know that reports, very industriously circulated, are exaggerated, and in a high degree unfounded. My brethren, the preachers and members of our societies, will allow me to exhort them to study to be 'of the same mind one toward another;' to 'recompense to no man evil for evil;' and 'if it be possible, as much as lieth in them, to live peaceably with all men;' but at the same time to give no countenance to those who are rending the body of Christ. This is an awful sin, which never goes unpunished. St. Paul forbids our keeping company with a man called a brother who is a railer. And in another Epistle he says, 'Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.' Let us imbibe still more of the spirit of our fathers, and let it be our constant and sleepless aim to win souls to Christ, and spread scriptural holiness through this province. If this spirit actuate us—and I believe it does, and in a still increasing degree—nothing can stand before us. Still, we can adopt the language of our expiring founder, 'The best of all is, God is with us.' And He will be with us while we continue to preach the scriptural doctrines and to enforce the salutary discipline entrusted to us. Forty-four years ago, yesterday, the venerable Wesley finished his earthly course. And what has God wrought since then by the instrumentality of the people bearing His name? They have published the Gospel in every quarter of the globe, and unfurled the banner of the cross on many of the Islands of the Seas. Flourishing societies have been raised wherever they have gone—the fruits of their labors. At the Conference before Mr. Wesley's death, the number of members throughout the world amounted to 120,183; last Conference to 1,000,558. So that in forty-four years they have multiplied nearly nine-fold. May the numbers, and especially the piety, of our societies increase more rapidly, that they may be made a still greater blessing in the world. I will conclude in the language of Moses, 'The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you.'

"I remain, yours affectionately,

"Toronto, March 3rd, 1835." "W. LORD.

"P.S.—There is a most blessed revival of religion at Montreal. I hope to be able to furnish you with an account of it next week.

"W. L."

73. The two following items will each give a glimpse of him before the ensuing Conference :—

"*To the Editor of the Christian Guardian.*

"REV. SIR,—The Rev. William Lord preached here yesterday, according to previous announcement. Though there was Divine service in the English and Presbyterian Churches at the same hour, the new Methodist Church, which is capacious, was quite filled. The deep attention of the congregation, and the efforts of many individuals to suppress their emotions, afforded evidence of the interesting nature of the discourse.

"Mr. Lord has expressed an intention of dedicating the building in a formal manner, to the service of Almighty God, on his return from the Lower Province, or shortly after Conference at farthest.

"I am, Rev. Sir, yours truly,

"Port Hope, April 13th, 1835." "IOTA.

"MY DEAR BROTHER,—After an absence of seven weeks, during which time I travelled upwards of 1,000 miles, and not a small portion of it along roads in their very worst state, according to the opinion of the oldest settlers, I arrived at my own habitation on Saturday last, through the kind providence of God, in health and strength. I should have had great pleasure in complying with your request, by writing for the *Guardian* an account of my recent visits to circuits in both provinces, but being limited for time, having to enter upon another journey this morning, I am unable to do it. I will, however, just observe that our District Meetings in this province were characterized by Christian and brotherly feeling, and an earnest desire to promote the prosperity of Zion. The District Meeting held at Quebec was of the same character, and I trust all the preachers returned to their sphere of labor with increased resolutions to spend and to be spent in the service of Christ and

His Church. In all the places visited by me, the societies are in peace and in some degree of prosperity. At Montreal and Quebec the fruits of the revival with which it has pleased God graciously to favor them remain, and the societies are striving together for the hope of the Gospel. I was highly gratified with the friendly feeling now generally manifested towards the Union. At Quebec it was manifested by the Quarterly Meeting unanimously and urgently requesting the District Meeting to appoint the Rev. E. Ryerson to labor on their circuit the next year. Circumstances, however, over which the District Meeting had no control, prevented them preferring that request to the U. C. Conference. I have attended some very excellent Missionary Meetings. The addresses of John Sunday at several of these meetings will not soon be forgotten. In great haste,

"I remain, yours, &c.,

"Toronto, June 1st, 1835." "W. LORD.

74. The same activity was shown in every department of the church, in holding Missionary Meetings, organizing Sunday-schools and Temperance Societies. It has been said, or intimated, by a certain writer that the union gave an immediate check to the Temperance Reformation; but nothing could be more effectually disproved from communications and reports published in the *Guardian* during this Conference year. It is true, about the close of it, the question began to be mooted of total abstinence from all that could intoxicate. Previously, the pledge merely prohibited the use of "ardent spirits and excess in vinous and malt liquors." And societies on this principle, for a time, did a world of good, inasmuch as rum and brandy, but especially whisky, were the principal liquors drank; but after these streams of desolation were dammed up for a time, intemperance began to wear for itself new channels in the shape of wine and beer. Upon observing which the active and decided friends of the cause began to observe that advanced ground must be taken. All were not at once prepared for this advance, on which account some of

the societies fell into disorganization. In a few years came the Rebellion, with the demoralization attendant on soldiering, when most of the societies were swept away. Fortunately, when they were reorganized, they were constructed on the only foundation upon which they can stand—total abstinence.

75. Notwithstanding the strenuous efforts that were put forth, and the great revivals that took place, the particulars of many of which have not been given, Conference Methodism made but little numerical advance. Joined to the dissatisfaction of the local preachers and others, with the "new regulations," there was the most intense and bitter discussion of unsettled political questions, in which the Connexion and its editor were complicated; which, with many damaged the popularity and injured the influence of the laborers in the field. But it would take a volume by itself to put all the questions as they ought to be put, and to allow accused parties to speak for themselves, as they ought to be allowed to speak. The following letter from one of the chairmen gives a pretty fair picture of the state of things in all the Districts :—

"BAY OF QUINTE DISTRICT MEETING—STATE OF THE WORK.

"*To the Editor of the Christian Guardian.*

"MY DEAR BROTHER,—Our District Meeting closed yesterday, after a session of two days. Mr. Lord was with us, in good health, and superintended the business of the meeting much to the satisfaction of the preachers present. Very great harmony of sentiment and affection prevailed throughout the meeting. The past year has been a season of considerable agitation and difficulty, especially in some circuits. But these agitations, I believe, have only established the Church more firmly upon the 'Rock' on which she was first erected; and her *true* friends are more than ever satisfied, that if we continue to 'seek for the old paths' of scriptural holiness, 'to mind the same things,' and to maintain the ancient land-marks of *Methodism*, 'the gates of hell will never prevail against us,' and more and more will we have cause to sing, 'The Lord of Hosts is with us, the God of Jacob is our refuge.'

"There have been expelled and withdrawn from Society on the District this year 367 persons ; there have been received into Society during the same period 306,—leaving an aggregate decrease of 61 in number. As a recompense, however, for this loss in *numbers*, I would remark, that there is obviously a very great increase of real Methodism, of stability, of deep and rational piety, among the friends who remain and who have not been 'carried about with every wind of doctrine and passion.' The Union is not the only nor principal cause of the devisive efforts which have been made on this District ; they are 'measures' which some suppose have grown out of the Union. But whether or not these 'measures' have grown out of the Union, one thing is certain—they were 'measures' essential to the well-being of Methodism, and of great importance to the cause of religion generally in the Province. Some of these regulations to which seceding persons have taken great exception, I will mention. You know that the Conference for several years have felt the necessity of introducing more practical Methodism into our Societies, and of erecting a 'living temple,' the materials and internal arrangement of which should be in proportion to its design and magnitude ; that for the accomplishment of this desirable object the Conference first directed that the 'physicians' should heal themselves, by requiring the preachers to lay aside the study of the world and of the flesh, and to give themselves wholly to the study of the word and the work of the Ministry. In the next place it was determined that we should establish and everywhere maintain among the Societies every part of Methodism ; particularly that the quarterly and weekly collections should be attended to wherever it was practicable, and that the quarterly tickets should everywhere be introduced and regularly issued ; important rules which are as old as Methodism itself, but which had in a great measure been neglected to be put in practice. Also that quarterly and annual schedules should be kept for every Circuit, in which the following, among other questions, should be answered : 'How many converted ? How many now professing justification ? How many sanctification ?' &c. The preachers on the District for two years—particularly the present year—have been endeavoring to discharge their duty in accordance with the above directions of the Conference and the general laws of Methodism. In doing so it will be perceived that great strictness and care were necessary in meeting the Societies, especially at the quarterly examinations; that close and pointed questions must be proposed, such as the following: 'Have you been converted? Are you now in a state of justification? Have you the witness of the Spirit? Are you going on to perfection? Have you experienced the blessing of perfect love? Do you retain the blessing? Do you endeavor faithfully to attend to all religious duties, such as family and secret prayer, all the ordinances of the house of God, public preaching, sacraments?' &c., &c. To these and like questions explicit answers have been affectionately and earnestly asked for. This has given offence to some persons in a backslidden state, or with little or no religious experience, and withal in an unhumbled frame of mind; and some have called this plain dealing 'inquisitorial scrutiny,' and others have refused to attend the Quarter-day examinations. The Superintendents have also found it necessary to divide large classes, that the members might be more carefully watched over and the discipline more punctually and uniformly maintained; and this has not been pleasant to many, particularly those who had seldom or never met in class, nor paid quarterage, but who, notwithstanding, seemed to have hoped to pass with good names, being 'unobserved amidst the throng.' Several local preachers also who have gone out from us, contended that it was a great hardship that they should be obliged to attend appointments according to the plans of labor which the Superintendents, in connection with the local preachers' meeting, are directed to make out for every Circuit. But notwithstanding the obstacles that dissatisfied persons have thrown in the way, and the painful difficulties the preachers have had to encounter on some Circuits, they have, with great firmness and prudence, persevered in the discharge of their pastoral duties; and whatever trouble it has cost them, they have endeavored carefully to observe and obey the directions of the Conference. The brethren already begin to see that their labor has not been in vain; the storms are purifying the atmosphere; the tree being freed from many of its dead branches, is in a much greater state of healthiness than heretofore, and is putting forth new branches in several circuits which promise a luxuriant growth, and old branches in many places seem to be taken a fresh start; and in every place our friends are saying, 'The best of all is, God is with us.'

"There are eight new chapels now building on the District; several of which are nearly finished. One of these chapels is now being built in Adolphustown, on the site where stood the first Methodist chapel ever erected in this Province. The old chapel, by constant use for thirty-five or forty years, had become quite dilapidated. The friends in that neighborhood, with a zeal and liberality which does them the greatest credit, have come forward and undertaken the erection of a new one, the size of which is very like that of Hallowell, or Hamilton (Gore District), but of superior workmanship. It will be completely finished and ready for opening in the course of six or eight weeks. I was present when the new house was undertaken, and preached on the occasion. I saw the subscription paper which was circulated between thirty-five and forty years ago for the old house. Very few of the venerable men whose names were upon it remain with us; the most of them are gone to their long home and are now inhabitants of the heavenly country, 'where everlasting spring abides and never withering flowers.' I visited some of their tombs,—felt it solemn, yet sweet, to converse with the dead. I could not but say, 'So passeth the fashion of the world;' yet 'blessed are the dead that die in the Lord'—'let me die the death of the righteous, let my last end be like his.' These 'blessed dead,' together with a few weather-beaten pilgrims who still remain with us, constituted the first Society that was formed in this Province. This Society was organized by Mr. Losee, in 1791, if I mistake not. The friends are very anxious that the President and the Rev. Wm. Case should perform the dedication services.

"I am, dear brother, as ever,
"Yours very truly,
"Belleville, April 17th, 1835." "J. RYERSON.

76. There was one other element of mischief, not yet noticed, by which a large number of very worthy members were lost in Kingston and Toronto, and, perhaps, some other places. This was Irvingism, sown by two gentlemen from England, one of whom was a Canadian and had been

a preacher in connection with the Conference, who had visited the Province the year before. They came disclaiming any intention of making a party, through which they were very unguardedly allowed an entrance into the Methodist pulpits in both the towns above indicated, whence many became leavened with their doctrine. Some of the victims of this delusion became an easy prey to a still worse one, with which it had some features in common, and which, about the same time, began to be propagated throughout the country. We refer to Mormonism, by the seductions of which many most interesting persons and families became ruinously entangled during the next and several following years. In some places whole classes were broken up by this hateful epidemic. The summer of 1834 was solemnized by the second visitation of malignant cholera, by which pastoral duties were rendered very onerous, and many excellent members of the church removed from earth. All these things put together made the year which we are now closing one of uncommon toil and solicitude to the itinerant preachers who stood loyally by the Conference. Some very worthy members of the Church passed away during the course of the year 1834-35: such as the excellent John Hartman, of Whitchurch, long a leader and Circuit Steward; Anthony Wood, of Augusta, an excellent man and local preacher; and the following most excellent ladies: Mrs. Gurnsey, of Queenston; Mrs. Botfield, of Matilda; Mrs. Sarah McConnell, of Hull; and though not aged like the others, Hester Bailey, the wife of the Rev. A. Adams.

77. Our references to the Lower Canada brethren and their work will be fragmentary, for lack of more consecutive information; yet, in the main, such particulars as we have to furnish were of a cheering character. The Stations, according to the British Minutes, which are not always a

certain guide to a missionary brother's locality at a particular time, are as follows:—

78. LOWER CANADA DISTRICT.

William Lord (who is also appointed President of the Upper Conference), Chairman.

Quebec—William Croscombe.

Montreal—A Superintendent to be sent; John Price.

St. Armand's and *Caldwell's Manor*—James Booth.

Stanstead—Thomas Turner.

Shefford—John Tomkins.

Odelltown—John Hick.

Three Rivers—Wm. E. Shenstone.

Dunham—Matthew Lang.

Hinchinbrook—One is requested.

Lennoxville, &c.—One is requested.

Melbourne, &c.—One is requested.

St. Johns—Was supplied by B. Hitchcock.

79. We have other sources of information from which we learn that the Rev. Mr. Croscombe did not go to Quebec at this time, but was the "Superintendent" at Montreal. Mr. Hick remained at Quebec till his lamented death, which occurred on the 3rd of August, 1834, of malignant cholera. He "was in the 48th year of his age, and the 20th of his itinerancy when called from his labors here to join the Church triumphant." "He preached his last sermon on the 20th of July, and held the quarterly love-feast with tolerable ease to himself and great profit to the Society. On that day his soul was very much blessed. He stated to his family, when he observed them to be weeping, and subsequently in the love-feast, that he never enjoyed so much of the love of God in his soul." "He died in great peace." He was a man greatly regretted in death, as he had been respected in life, by all who had the pleasure of

knowing him. Mr. Squire remained at Stanstead; and Mr. Turner, instead of Stanstead, took the place of the other in Toronto. Mr. Croscombe acted as chairman when Mr. Lord was not present.

80. The following communications which appeared in the columns of the *Christian Guardian*, near the time of their respective dates, will shed some light on the labors and successes of the brethren in that District during the ecclesiastical year 1834–35 :—

"Extract of a letter from the Rev. Wm. Squire, dated Stanstead, Lower Canada, Feb. 2nd, 1835.—At present I am in the midst of a gracious revival, in which nearly one hundred souls have professed to find peace with God, in a little more than a fortnight. To this I must attend, both because of the sinking condition of the Circuit previously, and the anxiety there is manifested to deprive us of the fruits of our labor."

"*To the Editor of the Christian Guardian.*

"MY DEAR BROTHER,—I received yesterday a letter from Bro. Croscombe, of Montreal, in which he alludes to the gracious revival with which it has pleased Almighty God to favor them. He states that not fewer than 250 persons have experienced the blessing of justification. But as he informs me that he intends to forward you an account of this blessed work, I will not anticipate his statement.

"I remain, your affectionate brother,
"Toronto, Feb. 6th, 1835." "WILLIAM LORD.

"*To the Editor of the Christian Guardian.*

"DEAR BROTHER,—I have just received from Mr. Croscombe an account of the great work which God is carrying on at Montreal. As much of it as you judge will be acceptable and profitable to your readers, you are at liberty to publish.

"Yours affectionately, "W. LORD."

"Montreal, March 13th, 1835,

"REV. AND DEAR SIR,—In my last communication I made brief reference to the revival of religion amongst us, and promised soon to transmit you a more particular statement of the work. I would gladly have performed this promise sooner if circumstances had allowed it, but I could not.

"I am happy to inform you that the blessed work still continues to advance, and not only to spread wide, but to deepen as it progresses. To God be all the glory!

"It is now four weeks since we commenced what we must denominate a protracted meeting, but which was intended to be only of four or five days' continuance. To give a minute detail of the mighty operations of the Holy Ghost upon the minds of our society and congregation in this short space of time, would require a volume. All I can promise is a brief statement of the most prominent facts and occurrences, with a few observations naturally arising from the contemplation thereof. Of this work it may be truly said, 'What hath God wrought!'

"Our meeting commenced on Thursday, the 12th of February, by a discourse founded on Ezkl. c. 37; v. 9. 'Come from the four winds, O breath, and breathe upon these slain that they may live. Little did the speaker anticipate that the refreshing and reviving 'breath' of heavenly influence would be so strong, so deep, or so long continued as we have since witnessed it. So greatly has the blessing of our Heavenly Father exceeded our first expectations, that we have sometimes been filled with wonder and amazement at beholding the answer of our oft-repeated prayers.

"On the evening of the first day's meeting many penitents came forward to be prayed for, and I think three or four found peace with God. On the second and third day the number increased; so that at the close of that day about thirty persons professed to find redemption in the blood of Christ, even the forgiveness of their sins. On the fourth day, which was the Sabbath, it was thought advisable to allow the serious part of the congregatoin to attend the love-feast, in the hope that it would be the means of engaging more solemnly their attention, and of impressing more deeply upon their minds the great concerns of their personal salvation. Nor were we disappointed in this expectation, as it proved to be a means most signally owned of God in the attainment of that important object. One of our American brethren, the Rev. R. Little, preached that evening from 'The way of transgressors is hard.' It was a most powerful appeal to consciences, and will be remembered by hundreds of those who heard it throughout eternity, as will also the excellent exhortation which followed by a beloved local brother from the St. Armand Circuit.

"It was at this time that the spirit of conviction began to be poured out upon the congregation. At the close of the service penitents came up the aisles of the chapel like a stream, and the voice of weeping and deep lamentation was enough to pierce the skies. Soon, however, our hearts were gladdened with the shouts of a King in our camp, who had come in the greatness of His power to pardon the guilty, and bind up the broken-hearted. The probable number of those who found redemption in the blood of Christ on that and the two following days, could not have been less than one hundred persons. The same gracious influence continued to attend every meeting, but the number of penitents was not so great as on the days alluded to.

"Sabbath, 22nd of Feb., being the eleventh day of the meeting, it was resolved to improve the afternoon by delivering an address to those who had professed to obtain pardon since the commencement of the meeting.

"In order to give more effect to the word they were requested to sit together in the body of the chapel. By this arrangement we had the opportunity of forming a pretty correct estimate of their number, which we found to exceed two hundred then present. We understood afterwards that some of the converts had gone into the country, and a few were not present. The work steadily progressed through the following week, and, indeed, up to the present time. On Sabbath, March 1st, we all partook of the emblems of the Saviour's death, by commemorating the Lord's supper. The body of the chapel was crowded with professed believers in the Lord Jesus; many of whom had but recently sustained that important relation. A gracious and powerful influence rested upon the whole assembly; and to the souls of those who felt it their duty and privilege to communicate it was the 'very gate of heaven!' To those who were called to minister in holy things it was a season of hallowed joy never to be forgotten. In fact it presented a coincidence of circumstances, not often witnessed, but which was highly characteristic of the occasion. O Sir, how would it have rejoiced your heart, to have beheld within that sacred spot, the communion rail, associated ministers from the great Wesleyan body in the United States, from Upper Canada, with the Representative and Superintendent of the Indian Missions, all uniting with the brethren sent out by the Parent Society in Great Britain, in receiving, and then administering to hundreds of heaven-born spirits the sacred emblems of the Saviour's dying love! O what high honor has God conferred on such an unworthy worm, that I should be permitted to take a part in these holy and delightful services! If this be not an emblem of heaven, I know nothing on earth that can furnish one.

"The work gradually advanced through the succeeding week, and on Sabbath last we improved the afternoon by holding a love-feast of a more select description. It was a most blessed time indeed, and I am of opinion that there were present between six and seven hundred persons—not all professors of religion in a strict sense, but all apparently desirous of getting good to their souls. The chapel was excessively crowded in the evening, so that scores, if not hundreds, who wished to be present, could not obtain admission. On that evening a considerable number found peace, and so it has continued every evening during the week. The means of grace do not seem to have lost a particle of their power or influence—and had we accommodation for hundreds of new hearers, I can see no reason to doubt but they would speedily be brought to the knowledge of the truth as it is in Jesus.

"As to the entire number of those who have been brought to God in this revival I would wish to speak with caution and in the fear of God; but I feel warranted in saying that I think upwards of 320 persons have professed to find mercy, about fifty of whom were previously in society. To God be all the praise. Amen.

"I remarked at the commencement of my letter, that the work was as deep as it was wide and extensive. Yes, glory be to God! He hath visited and redeemed His people from the hand of all their enemies, and filled them with the feelings of joy in His holy presence. All glory to God and the Lamb! Probably not less than fifty persons have been made partakers of the unspeakable grace of perfect love, within the last three weeks, and they can now testify that the blood of Christ hath cleansed them from all unrighteousness. Were I not fearful of swelling this letter to an immoderate length, I should delight to narrate the circumstances of this most glorious work. But I will just remark, that Bro. Little, finding it necessary to return to the people of his charge at St. Albans, recommended our requesting a visit from Rev. James Caughey, from Burlington, which I am happy to say succeeded, and his labors have been greatly blessed to the society and to the new converts in general. This man of God seems eminently qualified to lead forward the Israel of God to the promised *rest* of perfect love, and we rejoice that God had graciously prepared the heart of His people in this place, for His holy and evangelical message to them. The afternoons have been devoted to this special object, and Mr. Caughey has delivered a number of discourses on this most important subject, such as will be remembered through time and eternity by those who had the privilege of hearing them.

"On Tuesday, the 24th of February, the preachers then in town spent the forenoon together in prayer, and the great power of God was present to heal. Two of the brethren experienced the blessing of sanctification who had not previously enjoyed it, and two others were greatly established in this state of grace. May all that bear the vessels of the Lord be holy in heart and life. Amen

"I will now offer a few remarks relative to the origin of this great and glorious work. 'When Zion travails she shall bring forth,' saith the Prophet. The full force of this sentiment has been felt for some months past by the Society at Montreal, and special meetings for prayer have been held by a few pious members of society for the express purpose of imploring the outpouring of the Holy Spirit upon the society and congregations. I mention this to encourage others to persevere in praying for a revival of religion in all places. I have seen and felt the blessed results of this in my last three stations.

"O sir, the outpouring of the Holy Spirit is all that is needed for the conversion of the whole world. Before His omnipotent operations the gross abominations of idolatry, the impositions of superstition, with all the refinements of infidelity, must fall. Yes, it appears to me that if the world could have been placed under the sacred influence that pervaded our congregations on some occasions, it must have yielded a willing homage to Jesus the King of kings and Lord of lords. I shall pray for and expect the conversion of the whole human family, with a thousand times more faith than before this revival. But the church must be holy; then will God be intreated, and the Spirit from on high shall be poured out, and His kingdom shall come in power and great glory.

"I am not willing to close these remarks without saying a few words about the honored instruments in this blessed revival. Their coming together was purely providential. Our application for help had failed in two or three instances, and we were about to abandon the project in despair of obtaining sufficient assistance. But the set time to favor our Zion was come. God had heard the prayers of the people, and sent us two brethren from Upper Canada, and two from the United States; who, in conjunction with two from the St. Armand's Circuit, and subsequently Bro. Stinson, from Kingston, formed the little band who were instruments in this blessed work. The most delightful circumstance of all is, that these brethren, previously strangers to each other, entered at once into the true spirit of the work, and every other consideration was swallowed up in the all-important object of our meeting, namely, the revival of the work of God. Never did I feel my heart more drawn out in love to my brethren in the ministry than since this meeting commenced; nor was I ever before so willing to be really nothing, that God may be all in all. Every brother seemed to drink largely of the same spirit; and hence our affection towards each other became so strong that to separate was a painful duty. Surely this was a beautiful specimen of that true and indissoluble *union* which subsists between British, American and Canadian Methodism, and which shall be fully consummated in the climes of unfading glory! O for a larger measure of this heavenly union while in this vale of tears! Eternity alone will develop the mighty results of this protracted meeting. Several have visited this city from the surrounding settlements to the extent of 45 miles; and several strangers were in town at the time the meeting commenced, who have been made happy in the love of God, and have returned to their families and friends to declare what great things the Lord hath done for them. Two of our leaders from the country have experienced the blessing of entire sanctification, and have returned to their Societies as burning luminaries for God and His cause. The report of this blessed work has already reached Quebec, and will, we trust, exert a beneficent influence in that city also. Two of our brethren have gone down for the purpose of helping them for a few days, and I expect much good fo result. God grant it may be so!

"Most truly in Christ,

"Rev. William Lord. "Wm. Croscombe."

REVIVALS OF RELIGION IN LOWER CANADA.—QUEBEC.

" Substance of a letter from a friend in Quebec to his friend in Kingston, dated March 31, 1835.—My dear Brother,—As good news from a far country is always hailed with a welcome, especially when it relates to our Redeemer's kingdom, I gladly embrace the present opportunity of informing you that we have had a gracious work of the Lord in this place. I shall endeavor to give you as clear a detail of the matter as possible. For a length of time, previously to the revival, religion was at a very low ebb here ; and what appeared very painful, many who had been brought to experience salvation during the years of sickness and danger had measured their steps back again to the world. This, with other little things, which sometimes occur in societies, together with the loss of our dear and much lamented friend and minister, Mr. Hick, reduced us very low. We were led in these circumstances to mourn before the Lord. The great Head of the Church, who is always interested in the cause of His people, was pleased to hear our prayers. A gleam of hope appeared ; we became more frequent and importunate in our intercessions for a revival of the work of God. Blessed, forever, blessed, be the Father of mercies, He cast not out our languid prayer ; the secret strings began to move,—the light began to shine and the clouds to disappear. The spirit of enquiry as to the best means of advancing the cause of God became general,—the preacher called together the official members of the Church, and a four days meeting was appointed. The members of Society were exhorted to lay aside for two or three hours in the day their worldly business and attend the services of the Lord's house at 7 o'clock in the morning, half-past 10 in the forenoon, and 6 in the evening. All these means were well attended. In this way we sought the Divine blessing, and we were not disappointed. Those who were penitent were exhorted to come to the altar, that the people of God might pray for them. The Lord was pleased to hear their cries, and thirty souls were brought to the knowledge of the truth as it is in Jesus. There was great rejoicing in our Israel over these converted souls. The cause became still more interesting ; the spirit of enquiry spread all around,—some rejoiced in this work, others said it was all delusion ; but we continued steady to our purpose, and went forward trusting alone in the name of the Lord. We felt this work very heavy upon us, and began to look round with great anxiety for more help, when that God whose watchful eye is always upon His people sent us two brethren from Montreal. We prayed that the Divine blessing might attend them. At length they arrived; the protracted meeting was continued, and the work of the Lord went on most gloriously. The numbers brought to God in each night were not equal, but one night there were as many as twenty. Amongst these subjects of saving grace there are persons of all ages and classes, and several Papists. It would delight you to see fathers, mothers, and children, embracing each other and rejoicing together in the God of their salvation. O what a glorious work! May Almighty God continue to help us. More than a hundred have been brought from darkness to light. Pray for us that this blessed work may prosper abundantly,—that glory and honor, praise and salvation, may redound to the great God and our Saviour Jesus Christ. Amen.

STANSTEAD.

"*To the Editor of Boston Zion's Herald.*

"Chichester, N. H.

"As this sheet is not full, I will just give you a short account of a glorious revival which I witnessed in January last, in Stanstead, L. C. The revival was in the church and congregation of the Rev. Mr. Squire, a Wesleyan Methodist of Stanstead Plains. It commenced at a meeting which was appointed for four days. On the first day, missionary addresses were delivered, and a society formed. Among those who addressed the congregation was Bro. Elias Lee, the venerable father of the Rev. Daniel, and brother to the Rev. Jason Lee, our worthy missionary to the far West. The venerable father in Israel rejoiced at having a son and brother in the missionary field. On the evening of the third day, a wonderful display of divine power was witnessed, and sinners were crowding around the altar, inquiring what they must do to be saved.

"On the morning of the fourth day a love-feast was held, which was owned and blest of the Lord. One circumstance was very striking. Brother Lee (noticed above) arose, thanked the Lord for His goodness, and for the bright prospect before him, although two nights previous he was alarmed by fire, which wholly destroyed his dwelling house and much of its contents, and he was turned into the street with his family, without a dwelling of his own on earth; yet he gloried in the thought that he had a building in the heavens —a house not made with hands.

"The meeting was protracted, and I had the pleasure of attending about eight days, during which time about sixty were converted. I have since learned that the meeting continued forty days. Two hundred and fifty or three hundred were converted, and one hundred had joined the church, and others were waiting for an opportunity to join, and the work was still going on. The infidel, the universalist, the scoffer, and bold blasphemer, are subjects of the work. One man who had read much, and had professed to be a universalist, was so well convinced of its error while the truth was exhibiting, that he went home and committed to the flames those books in his possession which advocated the universalist doctrine, and, with tears of penitence, saw them consumed ,and was soon made to rojoice in pardoning mercy. May thousands do likewise.

"Wm. S. Lock."

"STATE OF THE WORK—SEVERAL ADVICES.

"*To the Editor of the Christivn Guardian.*

"My dear Brother,—The delightful account of the revival of religion at Montreal, which appeared in the *Guardian* of the 25th March, has been read by thousands with gratitude and profit, and in some instances it has produced the happiest results. It will be pleasing to our readers to know that this blessed work is extending in the Lower Province. A few days ago I received a letter from an esteemed friend at Montreal, who informed me that the Lord is graciously reviving his work at Quebec—that in one week at least 60 persons have been converted to God, and that the good work is still going on. Our brethren below are greatly encouraged, and they are laboring zealously in the work of God, aided by the prayers and efficient services of the leaders, local preachers, and members generally. I am happy also to be able to state, that in many Circuits in this Province, the work is in a cheering progress; several have been added to the Church, the older members are quickened, and increased attention is paid to discipline.

"These accessions to our Church impose increasing duties upon the preachers and leaders, and they also call for the affectionate assistance of the more experienced members of our Societies. New converts are exposed to great danger, and they have but little experience to guide them. Small difficulties may discourage them, and trifles turn them out of the way. They need the continued instructions of their pastors, and the guiding and helping hand of their more experienced brethren. It is a great work to win souls to Christ, but it is a greater to preserve them when so won and edify them in love. Whenever there is a considerable increase of members, additional classes should be immediately formed, and well-informed, active and zealous persons be appointed as leaders. New converts should also be directed to suitable books, and instructed how to spend their time in the most profitable manner. They should be warned against 'whiling away time, and especially against religious gossiping, which will blight the fairest blossoms and convert the finest fruit into the apples of Sodom.'

"Too much stress cannot be laid upon the necessity of new converts being urged diligently to attend to the improvement of their minds in religious knowledge. It is necessary to the maintenance of their piety; for if knowledge be not increased and principles of their piety; for if knowledge be not increased and principles acquired, when the warmth of feeling subsides, the soul will sink into apathy or discouragement, and become the sport of any temptation, and be tossed to and fro with every wind of doctrine, however absurd and visionary. The soul as well as the body requires its proper food in order to keep it in a healthy and vigorous state. It is necessary to their future usefulness. No one can be qualified to be an instructor of others who is not well instructed himself. The stream can never rise above its fountain. The Apostle had to complain in his day of the neglect of Christians on this subject:—'For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.'

"If preachers and leaders were to make frequent enquiries as to the way in which new members dispose of their leisure time,—if they were affectionately to urge upon them the absolute necessity of private prayer, reading, especially the Scriptures, and meditation, there would be fewer backsliders, and a host of spiritual laborers would, from time to time, be rising up in the Church. If this care was exercised with perseverance, a more abundant harvest would be reaped after these gracious outpourings of the Spirit.

"I fear that we are faulty in another respect also. That where protracted meetings have been held, or other special means have been used, and followed with the desired success, we sit down satisfied as though nothing more were to be obtained. But why should we be content with the conversion of ten or fifty, or a hundred or a thousand in a neighborhood, while five or ten times the number remain still unconverted? Is the grace or the power of God limited? Is there a mind too dark for His truth or Spirit to illumine? Is there a heart too hard for the love of Christ to melt? Has he anywhere said in reference to the progress of His work, hitherto it shall advance and no farther? Why then should we not continually expect greater things than any we have yet realized? These gracious visitations should be regarded by us as pledges of still more powerful and copious outpourings of the Spirit. Grateful for what God has done, and full of expectation and desire in reference to the future, the language of the Psalmist should be ours: 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen and Amen.' Instead of relaxing in our efforts, we should be more fervent and persevering in prayer, more abundant in labors. When God works we shall work also. Were we to improve these times of refreshing and reviving, the Church would be always on the advance. Revivals would never be succeeded by declensions, and showers of heavenly grace would descend in quick succession, until the whole world should be covered with moral and religious verdure. May we all with renewed ardour consecrate our services to the Lord!

"Yours, &c.,

"April 4. "W. Lord."

"P.S. On my arrival at home I found letters from Montreal, which informed me that the work of God is still advancing there, and that about 200 have recently been brought to the knowledge of God at Quebec. One of our American brethren is laboring there with great acceptance and usefulness. "W. L."

78. The reader will not be surprised to learn, that although the members which formerly stood in connection with the British Conference in the town of Kingston were at the Conference of 1835 transferred to the watch-care of

the Upper Canada Conference, and reported in their numbers, yet the revivals and ingatherings above referred to, resulted in the noble net gain of 264 in Lower Canada for the year 1834–35.

79. The reader, upon contemplating the ardor for souls, and the unremitting labors of the Wesleyan ministers,—from the President to the youngest probationer,—evinced by the records of the year we have past over, will doubtless, with every right-minded person, deeply deplore the implacable religious and political prejudices, excited by various causes, which conspired to neutralize the effort and dissipate the gains of the self-sacrificing men who toiled in the midst of evil report to advance the interest of true religion, in the shape of Methodism, in its real integrity. It is to be hoped, that now such a distance has been put between us and those times, that we may view the events with impartiality, and set ourselves, on all sides, to remedy the divisions created in moments of inconsiderateness and passion. One of the most effectual of these means will be to supplicate the God of peace to fill our hearts with candor and that charity which thinketh no evil, but bears, believes, and hopes all things good of those who must be expected to have a common aim.

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